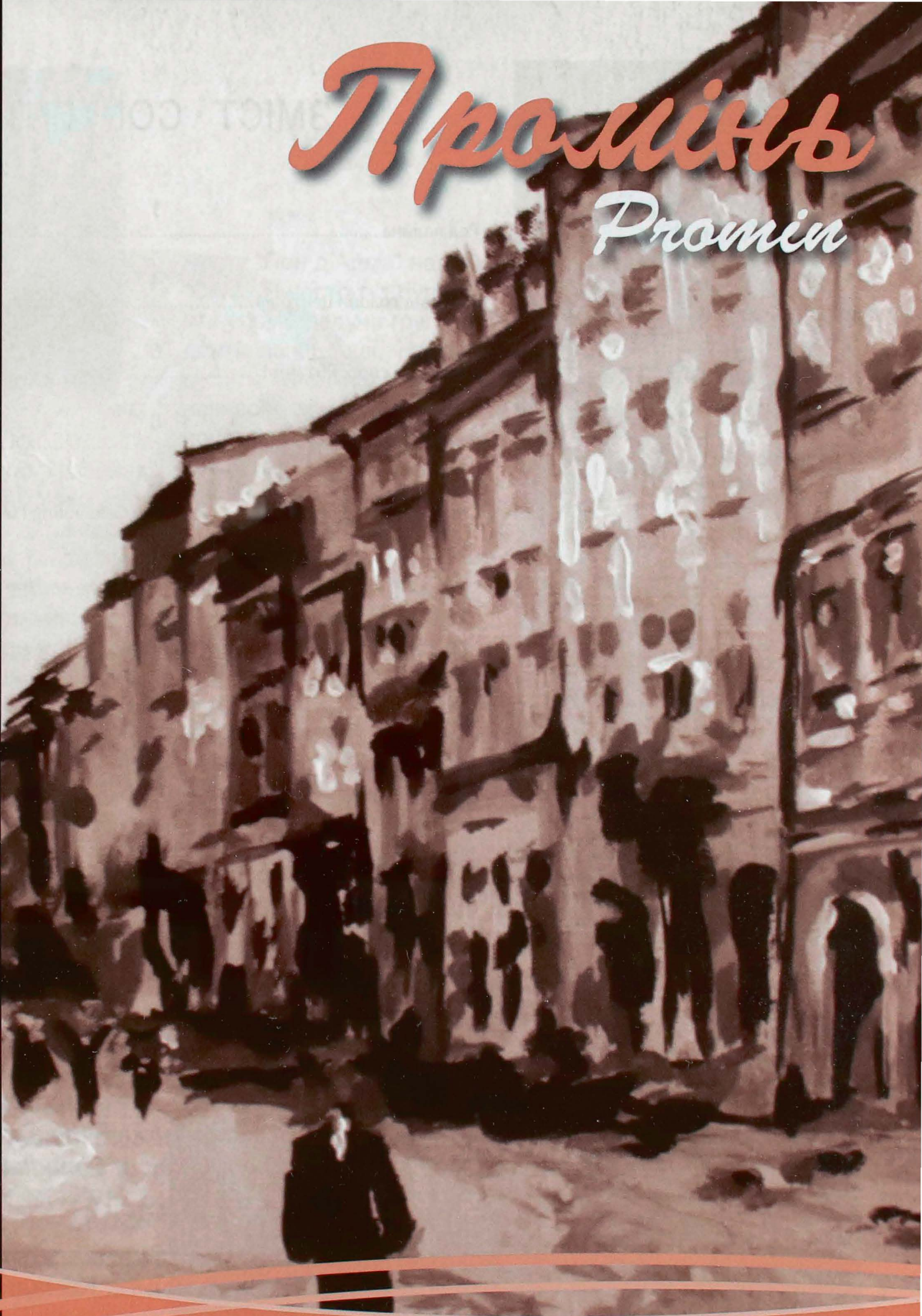
Промінь

Promin



Православна Церква – Шість Фактів

Orthodox Church – Six Facts

2016 Рік Гороху, Бобу, Сочевиці

2016 Year of the Pulses

Софія Русова, Визначна українка

Sophia Rusova, Ukrainian activist

Союз Українок Канади

June/July 2016 Issue

ПРОМІНЬ

Виходить що другого місяця,
видає
СОЮЗ УКРАЇНОК КАНАДИ

Рік *LVI*
червень - липень 2016 р.

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Canadä

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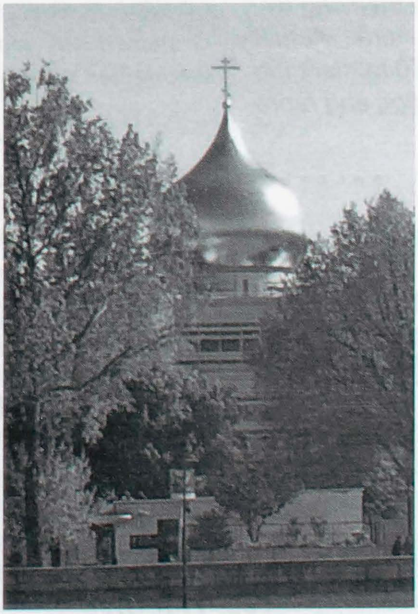
РЕДАКЦІЙНА
Editorial

Дорогі Читачі!

Ось Ваше число "Променя" від червня-липня! У нім є новини відділів з далекого заходу Канади як також з далекого сходу. Дуже приємно дізнатись про них, бо вже давно відколи ми чуємо про те, що робиться при цих відділах.

Мирна Косташ, славна авторка західньої Канади, подає в цьому числі першу свою статтю відносно "Шість фактів Православної (Східньої) Церкви яких ми повинні знати". Велика нам потіха, що вона ділиться з нами своїми думками!

Завдяки сучасній технології, я приготовила це число "Променя" у південній Франції. Вертаючись додому в неділю, 1-го травня, День праці або Свято першого травня в Франції, при кожному розі в Парижі продавали конвалію. Я з чоловіком прогулялися вздовж "Шанз Елізей", де широкі тротуари були заповнені народом. Ми звернули на право при авеню Жорж V і з часом дійшли до мосту "Пон д'Алма" над рікою "Сен". Я часто тут була в минулому, ведучи групи студентів по Франції. На цьому місці, у тунелі під рікою, невчасно померла улюблена принцеса Британії, Діана. Тут біля ріки знаходиться пам'ятник—золоте полум'я, якого люди приймають за то полум'я, про яке співав Ельтон Джон в часі похорону принцеси Діани. Вони не знають, що в дійсності, цього пам'ятника збудували горожани Парижу, щоб відсвяткувати двісті-річчя Французької Революції (1976 р.). Полум'я означає волю.



Спираючись на кам'яну стіну над рікою, дивилися на славний "Тур Ейфел". Глянули чуть-чуть на ліво—от Великодня несподіванка! Золота баня, а на ньому новенький блискучий православний хрест!

Ми дізналися, що це нова російська православна катедра, яку будують росіяни близько славного туристичного сайту та котру буде видно кожному туристові, який поїде на відомих човнах міста "батов муш". Кремлін покриває кошти її будвіля. Не кожний француз радий бачити знак російської сили очевидним при ріці "Сен". Ті східні европейці видно хочуть показатися Заходові!

Цікаво, що вже давно існує російська православна катедра в Парижі. Вона була збудована тими росіянами, яких комуністична влада вигнала з Росії протягом та після російської революції. Вони та їх нащадники контролюють до сьогодні свою катедру.

Насолоджуйтеся своїм журналом!

Леона Бриджес,
Редакторка

Photo by Leona Bridges

Dear Readers,

Here is the June~July, 2016 issue of Promin. It contains news from our branches in Canada's Far East and Far West! It is a pleasure to hear from both of these branches, as we have not been apprised of their activities for quite some time.

Myrna Kostash, well known Western Canadian writer, presents the first of the series "Six Things You Should Know About the Orthodox (Eastern) Church". What a privilege for Promin!

Thanks to modern technology, this issue was put together at a desk in southwest France. Returning home Sunday, May 1, Labour Day or May Day in France, lily of the valley nosegays were being sold on every street corner in Paris. My husband and I made our way down the Champs-Elysees and then veered off onto Georges V to avoid the May Day crowds. We reached the Pont D'Alma, a bridge, on the Seine, a place I have been to numerous times, guiding student groups to the spot where, in the tunnel under the river, Princess Diana of Wales met her untimely end. Passersby leave tributes to her memory at the statue representing a golden flame that stands next to the bridge. Many think it is the "Candle in the Wind" referred to in the song by Elton John, adapted for Diana's funeral. Actually, the monument was erected in 1976 to mark the bicentenary of the French Revolution and represents liberty!

Having passed by this monument, we stood at the edge of the river, admiring the Eiffel Tower just to our right. As I panned left, I had to gasp in amazement…there was an onion-shaped, golden dome with a shiny new Orthodox cross atop it! I was dumbstruck. What an Easter (Великдень) surprise!

Further research indicated that this was the brand new Russian Orthodox Cathedral of the Holy Trinity, popularly referred to as St. Vladimir's (Putin's name), still under construction, a controversial project entirely financed by the Kremlin on the Quai Branly, just a stone's throw from the "Tour Eiffel". There will eventually be five domes, all visible from every passing "bateau mouche" on the River Seine. East meets West? Some Parisians feel that the East may be trying to show off to the West.

Notable is the fact that there is already a Russian Orthodox Cathedral in Paris, founded by expatriates just after the Russian Revolution, and still under their control and that of their descendants.

Enjoy!

Leona Bridges,
Editor

Front & back cover images by:
Larissa Pohoreski

DEADLINES!

Please note that the deadline for submissions for our August - September issue is

June 20, 2016.

Upcoming submission deadlines are:

Oct~Nov issue	**-**	**August 20, 2016**
Dec~Jan issue	**-**	**October 20, 2016**
Feb~Mar issue	**-**	**December 20, 2016**

For more information contact: bridgesl@telus.net

DONATIONS

Donations

- Chucko, Amelia, Surrey, BC $ 50.00
- Domaradz, Dobr. T., Athabasca, AB $ 5.00
- Pidwysocky, Jennie, Montreal, QC $ 25.00
- Soltys, Marie, Regina, SK $ 20.00
- Choban, Elsie, Two Hills, AB
  (personal donation for Two Hills article in Feb/Mar 2016 issue) $100.00
- UWAC, St. Anna Branch, Edmonton, AB $200.00
  (sent with article on their quilts for Ukraine)
- Kowcz, Ollia, Montreal, QC $ 25.00
- Makarenko, Larysa, Hamilton, ON $ 25.00
- Samcoe, Emelia, Saskatoon, SK $ 30.00
- UWAC Lesia Ukrainka Branch, Vancouver, BC
  (for write ups submitted) $100.00

Donations in Memory of…

- UWAC Lesya Ukrainka Branch, Winnipeg, MB $ 50.00
  In memory of Elizabeth Zoochkan and Elsie Medway
- Zukowski, Olga, Peachland, BC $100.00
  In memory of Mother, Sophia Dmytruk
- St. Michael UWC, Edmonton, AB $150.00
  In memory of Mary Ann Palamarek, Mary Ann Euchuk and Rose Chornoluk
- Sojonky, Audrey, West Vancouver, BC $100.00
  In memory of Mother, Margaret Remenda (deceased March 20, 2001)
- Boychuk, Sylvia, Saskatoon, SK
  In memory of Mother, Dobr. Lydia Bodnarchuk $100.00
- Bodnarchuk, Evan and Bernice, Mississauga, ON
  In memory of Mother, Dobr. Lydia Bodnarchuk $200.00
- Lysak, Pauline $ 25.00
  In memory of Husband, Alex Lysak
  (deceased June 26, 2015)
- McNee, Stephanie, Fallis, AB
  In memory of Mother, Mary Sedor $ 50.00
- UWAC Lesia Ukrainka Branch, Hamilton, ON
  - In memory of Helen Oleksiuk $ 50.00
  - In memory of Ksenia Rosizky $ 50.00
  - In memory of Maria Leschuk $ 50.00
  - In memory of Maria Netchay $ 50.00
  - In memory of Nettie Parsons $ 50.00
  - In memory of Stephania Spytkowsky $ 50.00
  - In memory of Morris Klem $ 50.00

  (Morris and his wife Francis have written and donated over 100 dozen Pysanky to our annual Pysanka Bingo; Morris was always available donating his valuable time to UWAC)
- Talpash, Olesia, Edmonton, AB $100.00
  In memory of Mother, Marian Gorchynski
- Ulan, Chris & Doreen Keir $100.00
  In memory of Mother, Sophia Wasylyshyn

News from Lesia Perritt, UWAC National President

У червні ми святкуємо Вознесіння Господнє, П'ятидесятницю - Зішестя Святого Духа і вітаємо початок літа. Діти закінчують шкільний рік або освітне дослідження. Інші покидають дім своїх батьків, виходять заміж. У наших парафіях і відділах Союзу Українок, ми бачимо уповільнення діяльності. Ми плануємо свої особисті екскурсії, сімейні відвідування і беремо участь в літніх фестивалях. Просто приємно бути надворі і насолоджуватися подарунками Божої природи! Ми відновлюємо контакти з родиною або з приятелями котрих ми рідко бачимо. Маємо нагоду підводити баланс в своєму житті.

In June, we celebrate the Ascension of our Lord, Pentecost - the Descent of the Holy Spirit, and welcome the beginning of summer. Children complete their school year, some graduate, others strike out on their own or marry. Often in our respective parishes and UWAC branches, we see a slowing of activities as we plan our personal excursions, family visitations and participation in numerous summer festivals. We take pleasure in simply being outside and enjoying God's gifts of nature. We reenergize by renewing contact with friends or family we may not have seen for a while. It is time to take stock and perhaps create a better balance in our lives.

Work for the UWAC National Executive continues as usual with planning for our National Convention of 2017, compiling documents, working with archives and networking.

Website <uwac-national.ca>

Our website information has recently been updated and we expect more changes will be occurring in the ensuing months. Watch for the inclusion of some articles from recent issues of Promin.

Promin Donations with Branch Anketas

The UWAC National Office has been receiving the anketas (questionnaires) along with numerous branch donations to Promin for which we are very grateful. Your donations help alleviate the cost of publication and mailing and serve to keep our Canadian subscription rate from increasing. We will list and acknowledge all the branch donations in the August/September issue. Thank you for your patience and understanding.

Faith and Culture – A Celebration

We encourage all UWAC Branches who have not yet selected a Holy Day or special event such as a commemorative tea or baptism to document, to do so. Soon. The December 31 deadline will come quickly. Digital photos can be easily taken and selected to provide a visual story. If possible, ask younger folk in your parish to take photos at every Church holiday and then it will be easy to make a choice from the best set. Every branch has members that enjoy writing and describing events. Ask your priest for the related readings and special significance of the event, if applicable.

All this initiative takes is a one-time commitment. And what pride and satisfaction it will bring your parish and branch to be included in the the final compilation of this Canada-wide documentation of our faith and culture! Remember, first submit your 'package' to the Provincial Executive in your area. Refer to the Spring 2016 National Newsletter for details regarding this August 2015 Convention Resolution. If your copy has been misplaced, you will find the newsletter on our website.

What's in Those Boxes?

In our mission to gather archives from UWAC branches that are no

longer active, some for a very long time, I have been advised of some terrible, irreplaceable losses.

When membership fell below a workable low in a small town, one branch decided it was time to disband. Even after repeated calls to turn in their records, it was not done. Unfortunately, one day the basement the records were in was flooded and all was lost. Another branch lost all of its records in a fire. Some records are stored in churches that have only a few services a year. These records could become mouse-riddled or forgotten in the passage of time amongst aging parish members.

Recently, three incidents were described to me in which the children of prominent UWAC leaders threw out all the Branch records their mother had kept. When mother was being moved to a facility or had passed away, you can guess just how valuable the boxes of old notebooks and papers seem to grieving descendants who are determined to clear out the property.

Please, DO NOT keep records in your homes or in infrequently used churches, halls or storage rooms when your UWAC branch is no longer active. Just because one person knows where the records are, do not assume another person will attribute any value to their preservation. Our Constitution reads: In the event that a local Branch loses its membership or is dissolved for some other reason, all existing records and assets shall be transferred to the National Executive to be held "In Trust" for a period of five (5) years in the event that the Branch is reorganized." If not reorganized, the records remain in the hands of National.

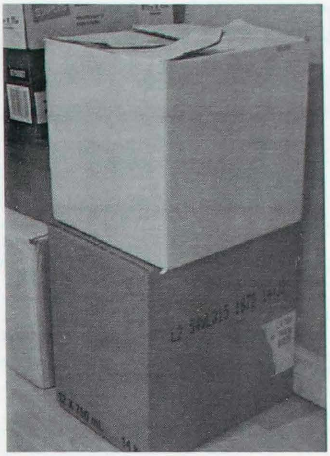


Photo by Lesia Perritt

We have an obligation to preserve the rich history of the organization our forebears worked so hard to maintain. Meeting minutes, financial legers, photos, notes, cards, letters, programs and brochures provide a window into the activities of our women who were dedicated to their church and culture. Please inform our office if you believe a former branch may still have any of this material, so that it may be preserved as our collective UWAC history.

Ukrainian Museum of Canada of the Ukrainian Women's Association of Canada

An interesting read is A Half Century of Service to the Community; An Outline of History of the Ukrainian Women's Association of Canada 1926 -1976 by Natalia Kohuska. The book includes 79 pages of Ukrainian text with photos and 61 pages translated into English summarizing the history of the Ukrainian Museum of Canada. The concept for a museum grew from awareness in the twenties and thirties for the need to develop Ukrainian National Arts and to gather artifacts. This initiated the opening of a first gallery at Mohyla Institute in 1941. Collections grew and classes for the visual arts flourished, providing the groundwork for the museum owned today by the Ukrainian Women's Association of Canada.

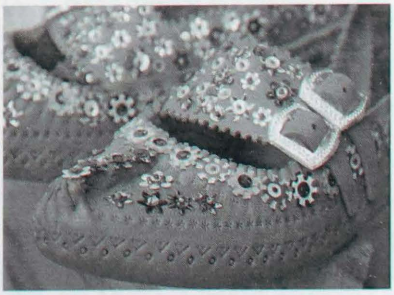


Photo from www.cobblestonefreeway.ca.

The Ukrainian Museum of Canada in Saskatoon is a 'jewel of the prairies' and we are very fortunate in having a main location for a world class museum. It houses a rich collection, provides programming and hosts visitors from around the globe. For many of us it is a distant museum and we wonder why we should support it. Keep in mind that it was our pioneers and strong visionary members of our Ukrainian Women's Association who were determined to preserve our culture and history. We owe them our gratitude by maintaining their vision.

Of course, we also take great pride in our regional collections and these, too, deserve our ongoing support. There is a Calgary Collection and Branch Museums in Edmonton, Toronto, Winnipeg and Vancouver. Be sure to visit these in your travels this summer. For their locations and phone numbers, please check our UWAC website <uwac-national.ca>. The main museum and branches each have their own websites as well.

Lesia Perritt, President

After many years of readership and contributions to Promin, my very dear and cherished mother, Halyna Melnyk-Marko (now 97+), continues to enjoy each and every publication of this wonderful and inspiring journal. Thank you to Orysia Sushko and all the others from the Promin team for their outstanding service and contributions throughout the many years of this important journal' s history, and warm congratulations to the dynamic new editors and staff. May your invaluable work be forever blessed!

Kristina Melnyk and Halyna Melnyk-Marko, Toronto, ON

Leona,
Thank you kindly for the article on the Ukrainian Art Song Project in your last issue of PROMIN.
Thank you also for your "call to action" in the editorial and for asking for the branches to support this project. I sincerely hope that several of the branches will respond to this request and support the project because the costs associated with keeping it running at a professional level are truly considerable.
I have had the opportunity to spend time thinking about the significance of this project in bringing to the world a cultural element that has been hidden and suppressed for years.
Similarly to the way that our great authors have been suppressed, "adopted" or transcultured by the Russians/Soviets, or to the way in which the Holodomor was hidden and denied, so, too, have our Ukrainian composers had their great talents shoved to the back of drawers, libraries and family archives.
Barvinsky suffered immensely and his compositions were burned in the public square. He was persecuted and sent to Siberia because he composed to the words of Ukrainian poets and refused to deny his ethnicity.
The Art Song Project gives life to Ukrainian composers and their music and also provides Ukrainian culture with a legitimate presence on classical musical stages throughout the world.
Thank you for being a part of this!

Darka Olynyk, Toronto, ON

Enclosed please find my subscription for two years. I look forward to each and every issue. Wish you and your staff a Happy Easter and a successful 2016.

Mary Rudy, Carrot River, SK

Thanks for the article regarding subscription expiry (I had no idea what the date meant there). I do enjoy reading the articles!

Jenn Doroniuk, Winnipeg, MB
(Designer of our Promin Cover Template)

Дорога Редакторко!
Щиро дякую Вам за цікавий журнал "Промінь", якого я читаю багато років!
The Paschal season is a time for remembering the deceased by visiting and blessing the graves of our loved ones—a beautiful, rich Ukrainian tradition. I include my memorial donation for my dear husband Alex (Oleksa). May his memory be eternal. Keep up the good work and God bless,

Pauline Lysak, Edmonton, AB

Practical information for daily use is appreciated in your journal, that is, gardening and harvesting tips. The new

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

layout, input and photos are great. Recipes are wonderful reminders of times past and things we still could cook. Thanks bunches!
Sincerely,

Laara Tayler,
Burnaby, B.C.
PS: Please note the stamp I used commemorating the 100th Anniversary of Canadian Women's Right to Vote.

Promin, though different in style and content from the early years, is still a valuable publication and a national treasure that I hope many Ukrainian women continue to enjoy.
My very best regards,

Chris Ulan,
Saskatoon, SK

Dear Editor,
Wishing you the best in your publishing of an amazing journal. Enjoy it so much!
Христос воскрес! Воістину воскрес!

Pauline Kindrachuk,
Vernon, BC

Дорога Редакційна Колегіє!
Слава Ісусу Христу!

Сьогодні я отримав Промінь – квітень/травень і складаю Вам подяку та признання! Бажаю Вам духовні задоволення підчас цей Страсний Тиждень і досягаємо найвищої точки проголошення ХРИСТОС ВОСКРЕС!

Прот. о. Богдан Демчук

What an improvement! I particularly enjoy Vivian Skakun's articles. Keep up the good work,

Maris Soltys,
Regina, SK

I LOVE your magazine!
Mary Harrish,
Calmar, AB

In addition to bringing my subscription up to date, I am including a donation for the good work that you do. May the good Lord bless all of you with good health, peace and much joy.

Dobr. Larysa Makarenko,
Hamilton, ON

The magazine is wonderful—maintaining our heritage and traditions while keeping us current. Great job!!!

Mary Ulisko,
Fonthill, ON

Orest and I would like to thank the Promin Staff for the beautiful write up that was published in Promin in the February~March, 2016 issue about our branch. It was sent in by our UWAC Promin Convenor. We enclose a donation. Keep up the good work!
Our blessings,

Orest and Elsie Choban,
Two Hills, AB

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

Рідне Слово

Нотатка редакторки: Подаю першу із серії статтей про жінок імена яких присвоїли наші відділи. Ім'я Софії Русової присвоїв Відділ при парафії св. Димитрія у Торонті-Етобікок, Онтаріо. Користуйтеся перекладами, щоб поліпшити знання української або англійської мови.

Софія Русова, Визначна українка (1856 – 1940)

Ювілейна 160 річниця від дня народження Софії Русової, яка минула 18 лютого 2016 року, в Україні святкується на державному рівні. На відзначення цієї дати Союз Українок Канади імені Софії Русової при Українському православному Соборі Св. Димитрія (м. Торонто) провів спеціальне засідання по вшанування пам'яті визначного педагога, державного діяча й просвітителя, де йшлося про основні періоди її життя, про відновлення в пам'яті окремих фактів творчої біографії всесвітньо відомого вченого в галузі педагогіки, психології, етнографії, мистецтвознавства, літературознавства, історії, культурології, бібліології, однієї з авторів концепції національної дошкільної, шкільної та позашкільної освіти, перу якого належить більш як 400 різного виду публікацій. Науковий доробок містить цікаві ідеї, думки, положення і висновки, що сьогодні є не лише актуальними для розвитку народної освіти, педагогіки, національної школи і виховання, але й становлять їх суттєве теоретичне підґрунтя. Разом з цим Софія Русова була також однією з найвизначніших жінок діячів Української Центральної Ради, а також відомою громадською активісткою, зокрема, вона є серед засновників жіночого руху в Україні, організаторів мережі національних освітніх закладів, дитячих садків, шкіл, бібліотек.

Впродовж радянської доби вивчення наукового доробку та аналіз практичної діяльності Софії Русової не проводився в Україні через ідеологічну цензуру. Початок русознавства пов'язаний із відкриттям у 1990 –х роках спецхранів архівів та бібліотек, що забезпечило доступ до архівних та інших документів й матеріалів інтелектуальної еліти українського зарубіжжя. Представники нового напряму гуманітарного знання – русознавства, вивчають біографічну інформацію, творчий та практичний доробок Софії Русової. Сьогодні існує ґрунтовна історіографія педагогічних та історичних досліджень, присвячена вивченню творчого спадку Софії Русової, дисертаційні праці, монографії, численні статті, відбуваються наукові конференції, семінари на її честь, де оприлюднюються наслідки вивчення творчого спадку, життя, творчості, громадсько-політичної та культурно-освітньої діяльності. Видано її педагогічні твори, Мемуари, Щоденник, епістолярну спадщину, інші документи, що в цілому становлять значну джерельну базу русознавства.

Вивчення творчої й практичної діяльності Софії Русової дозволяє умовно поділити її наукову біографію на чотири періоди.

Перший розпочинається від 1856 р. й тривав до 1908 р., коли відбувалося становлення її особистості як науковця, формування як літературознавця, педагога, історика й публіциста, культуролога, громадського діяча. Народилася вона 18 лютого 1856 р. на Чернігівщині в с. Олешня. Її мати, Ганна Жерве, була французького походження, а батько – Федір Ліндфорс, швед. П'ята дитина в сім'ї, вона мала не міцне здоров'я. У ранньому дитинстві їй довелося зазнати тяжких втрат – своєї сестри Наталії й брата Володимира, а невдовзі й матері, залишившись із сестрою під опікою батька. Родина Ліндфорсів належала до аристократії, тому діти отримали належну освіту. У 10 років С. Русова

вступила до Фундуклеївської гімназії, яку закінчила з золотою медаллю. Взимку 1871 р. раптово помер її батько. Цього ж року Софія із сестрою Марією поїхали до Петербурга. Тут вони вивчали педагогіку, хоча Софія мала великі музичні здібності й планувала навчатися в консерваторії.

У своїх «Споминах» Софія Федорівна згодом писала: «Скільки разів пізніше я каялася, коли буденна педагогічна праця мене не задовільняла! Скільки разів я залишала її, шукала задоволення в літературній роботі, але для цього мені не вистачало здібностей, а життя знову в різних обставинах кликало мене до цієї «педагогіки».

Повернушись до Київа Софія і Марія Ліндфорс відкрили у 1871 р. перший український приватний дитячий садок, у якому було близько 20 вихованців, серед яких переважали діти з родин інтелігенції, що дозволило познайомитися з Миколою Лисенком, а пізніше стати повноправними членами українського товариства, майбутньої «Старої Громади», до якої належали Павло Чубинський, Михайло Старицький, Микола Лисенко, Володимир Антонович, Ольга О'Коннор, Павло Житецький, Федір Вовк, Михайло Драгоманов із сестрою Ольгою. Тут Софія Русова познайомилась зі своїм майбутнім чоловіком, визначним українським ученим, земським статистиком, етнографом, фольклористом і відомим громадським діячем Олександром Русовим, з яким у 1874 р. в Петербурзі вони одружилися. За рішенням Київської української громади впродовж 1875–76 років подружжя Русових здійснило в Празі всю роботу, пов'язану з підготовкою й виданням двох томів «Кобзаря» Тараса Шевченка без цензурних скорочень, а потім і перевезенням його через кордон на батьківщину. На справедливу думку багатьох дослідників біографії родини Русових вже тільки один цей вчинок є достатньою підставою для увічнення пам'яті Олександра і Софії Русової в українській історії.

Після повернення в Україну вона увійшла до ініціативної групи, що організувала у Чернігові в 1876 р. першу громадську книгозбірню. Пізніше, у 1882 р. вона брала участь в організації таємної друкарні робітничого гуртка в Одесі. Цікавою була праця Софії Русової у Харківському товаристві розповсюдження серед народу грамотності на посаді голови видавничого відділу. Вона докладала багато зусиль у пошуках авторів книг для народу. Зокрема, залучила до співпраці Бориса Грінченка. Крім того, вона виступала ініціатором утворення відділу народних читалень згаданого Товариства, де широке громадянство мало вивчати українську мову і читати книжки рідною мовою.

Перебуваючи у Харкові, вона викладала курс української літератури в недільній школі, організовувала літературні читання, що дозволило їй дійти висновку про великий вплив на моральний і інтелектуальний розвиток людини належним чином скерованого циклу літературних читань.

Переїхавши до Петербурга, Софія Русова стала членом української громади, так званого Благодійного товариства видання загальнокорисних і дешевих книг, яке друкувало популярні книги українською мовою. Пізніше вона зазначала: "Це саме Товариство видало мої 2 підручники — Початкову географію і Буквар. Це був сміливий крок, бо таких підручників російська цензура не пропускала українською мовою, хоч правда це було після революції 1905 року". У Петербурзі Софія Русова входила також до Центрального бюро Всеросійського союзу вчителів і діячів з народної освіти. Готуючись до загальноучительського з'їзду (1906), вона запросила взяти участь у його роботі й українських освітян.

Таїсія Лівшар, Олеся Заремба

Editor's Note: Here is the first in a series of articles describing Ukrainian women after whom we have named our Branches. The UWAC Branch at St. Demetrius UOC in Toronto-Etobicoke, Ontario is named after Sophia Rusova.

Sophia Rusova, Venerable Ukrainian Educator (1856 – 1940)

The 160th Anniversary of the birth of Sophia Rusova (b. February 18, 1856) constitutes a government holiday in Ukraine. To honor her in Canada, the Ukrainian Women's Association, Sophia Rusova Branch, at St Demetrius Ukrainian Orthodox Church prepared a special presentation to celebrate her life and remember her as a famous pedagogue, educator and politician. The main periods of Sophia's life were presented. Highlighted was the fact that she was a world-reknown scientist in the fields of pedagogy, psychology, ethnography, art criticism, literary criticism, history, culturology and bibliology. She was one of the founders of the developing concept of national preschool, school and afterschool education. She produced more than 400 different publications. Her scientific achievements contained interesting ideas, conclusions and thoughts, still relevant for the development of national educational and pedagogical concepts and forming a solid theoretical basis for them. Also, Sophia Rusova was one of the most well-known women leaders in the Ukrainian Central Council and was a famous public activist. She was one of the founders of the women's movement in Ukraine, one of the organizers of Ukrainian national educational establishments, schools, preschools, libraries.

Censorship in the Soviet Union prevented Sophia's scientific and public achievements from becoming known. "Rusoznavstvo" (studies revealing the culture of "Rus" heretofore hidden by the Soviets) was made possible with the opening in the 1990's of formerly sealed archives and libraries, allowing access to archival and other documents of the Ukrainian intellectual elite, that had lived abroad during communist times. Researchers uncovered biographical information about Sophia Rusova and her legacy. Thanks to their efforts, a historiography of pedagogical and historical research relating to Sophia's legacy—dissertations, monographs, articles, scientific conferences and seminars –has been reconstructed. Her pedagogical works, memoirs, diary, correspondence and other documents constitute a significant source of information about the period during which she lived.

Sophia Rusova's life can be divided into four periods. The first started in 1856 and lasted until 1908 at which point she began to establish herself as a person, scientist, literary specialist, historian and educator. Sophia was born in the Chernihiv region of Ukraine in the village of Oleshnya. Her mother, Anne Gervais, was of French origin; her father – Fedir Lindfors was Swedish. Sophia's health was poor and her parents doubted if she would survive. She experienced huge losses during her childhood—the death of her siblings, Natalya and Volodymyr, and, soon after, her mother. Sophia's father was left to care for her and her sister. The Lindfors belonged to the aristocracy, so the children received a good education. When Sophia was ten years old, she attended Fundukleevska high school from which she graduated with a gold medal. Her father died unexpectedly in the winter of 1871. The same year, Sophia and her sister, Maria, went to Petersburg. There, they studied pedagogy, although Sophia had significant musical abilities and planned to study at the music conservatory.

In her memoir, Sophia wrote: «How I regretted choosing a career in pedagogy! How many times did I find teaching unsatisfying! I tried to leave the profession to become a writer, but I didn't have the talent. Circumstances kept bringing me back to teaching.»

After coming back to Kiev, in 1871, Sophia and Maria Lindfors opened the first Ukrainian private daycare, which was attended by about twenty children whose parents were intellectuals. The daycare gave Sophia and Maria an opportunity to meet these intellectuals, later becoming members of their Ukrainian society, «Stara Hromada». Pavlo Chubinsky, Myko-

la Staritsky, Mykola Lysenko, Volodymyr Antonovych, Olga O'Connor, Pavlo Jitetsky, Fedir Vovk, Mykhailo Dragomanov and his sister Olga were all members of this society.

Here, Sophia Rusova met her future husband, the famous Ukrainian scientist, geological statistician, ethnographer, folklorist and public figure, Oleksandr Rusov. They married in 1874 in Petersburg. Directed by the Kievan Branch of the «Stara Hromada » Society, the Rusovs went to Prague and produced an uncensored two-volume publication of Kobzar by Taras Shevchenko, which they later brought back to Ukraine. Many historians would say that this initiative alone was sufficient to enshrine their names in Ukrainian history.

After returning to Ukraine, Sophia was a member of a group, which organized the first public library in Chernihiv in 1876. Later, in 1882, she participated in founding an underground publishing house in Odessa. Sophia continued to spread literacy among Ukrainians by becoming a publisher in Kharkiv. She put a lot of effort into finding authors whose books would benefit the Ukrainian public and encouraged writers like Borys Hrinchenko. Further, she initiated the establishment of public reading rooms, where the Ukrainians could learn the Ukrainian language and read books in Ukrainian.

While she was in Kharkiv, she taught Ukrainain literature during Sunday school and organized a Ukrainian book club. She witnessed firsthand the influence of literature on the moral and intellectual development of her students.

After moving to Petersburg, Sophia became a member of the Ukrainian Charitable Society for the Publishing of Beneficial and Inexpensive Books, which published general knowledge books in Ukrainian. Later she noted: "This Society published two school books, which I wrote — Introduction to Geography and Primer. It was a brave move on their part, as Russian censorship did not allow school books to be published in Ukrainian, even though it was after the Revolution of 1905."

In Petersburg, Sophia was a member of the Central Bureau of the Russian Union of Teachers and Public Figures in Education, which gave her an opportunity to promote education in the Ukrainian language. She invited Ukrainian teachers to be a part of the national teacher conference of 1906.

Taisiya Kivshar, PhD and Olesya Zaremba

СВЯТО ГЕРОЇНЬ 2016 РОКУ ПРИСВЯЧЕНО ЖІНКАМ-ГЕРОЇНЯМ ПЕРШОГО ПОСЕЛЕННЯ УКРАЇНЦІВ У КАНАДІ З НАГОДИ 125 ЛІТТЯ

7 вересня 1891 року на канадську землю прибули перші поселенці з українських земель Іван Пилипів і Василь Єленяк.

В наступних роках прибуло до Канади щораз більше людей з українських земель. Тепер в Канаді проживає біля 2 мільйони людей українського походження.

Приїжджали цілими родинами, часто з малими дітьми, найчастіше майже без жодного матеріяльного забезпечення, але з надією на краще життя на новій, обіцяній землі.

Велику, навіть вирішальну ролю в організуванні та забезпеченні життя родини на новім поселенню припала жінкам.

Вони брали на свої непосильні плечі не тільки опіку над дітьми, домове господарство, але також допомагали обробляти поле, корчувати ліси, будувати доми. Тим жінкам піонерам, а навіть героїням, Комітет Українок Канади відділ Торонто під проводом Голови, Стефи Шимко, з блискучою доповіддю Оксани Бризгун-Соколик, присвятив цьогорічне Свято Героїнь, яке відбулось 21 лютого 2016 року в домі ім. Тараса Шевченка на вул. Горнер.

На сцені символічно стояли і привітали аудиторію фігури-родина вбрані в народніх строях з

Буковини – батько, мати і син та золотий сніп пшениці декоративно прибраний вишитим рушником. Це експонати з музею Ліґи Українських Католицьких Жінок Канади Торонтонської Єпархії.

Відспівано канадський славень. Преосвященніший Владика Андрій, Єпископ Східньої Єпархії Української Православної Церкви в Канаді, провів молитву. Згадав тих жінок – піонерок, котрі прибули до Канади 125 років тому ; також тих, котрі сьогодні боряться за волю України в рядах Українських Збройних Сил, працюють, допомагають як волонтери. Вони—також героїні.

Голова Комітету Українок Канади, Стефа Шимко, привітала почесних гостей – достойного Генерального Консула України, Людмилу Давидович; колишню голову Конгресу Українців Канади відділ Торонто, Оксану Реву; о. Олега Юрика від Свято-Миколаївської Української Католицької Церкви, достойних Голів Організацій, та усіх присутніх.

Відтак, Голова згадала другу річницю жахливих подій на Майдані. “Ми разом із українським народом вшановуємо пам’ять Небесної Сотні та жертв Революції Гідності— переламні, історичні події, які співпадають з нашим святом.” Усі присутні вшанували пам’ять загиблих героїв одно хвилинною мовчанкою.

Голова коротко наголосила важливу ролю, яку відіграла українська жінка першої хвилий іміграції, яка часто себе фізично жервувала, щоб здобути кращу долю для себе і своєї родини.

Про працю перших поселенців п. Шимко сказала: “Вони корчували ліси, орали волами, сіяли руками, молотили ціпами, мололи муку жорнами, пряли, вишивали, ткали килими...Це була тяжка праця з примітивними знаряддями від ночі до ночі, щоб забезпечити родину житлом і харчами. Вони одночасно будували церкви, школи, та творили організації, щоб зберегти та розповсюджувати українську культурну спадщину і традиції свого народу. Наші перші поселенці стали народом основноположником Канади, збагативши її демографічно, соціяльно, економічно, культурно та політично.”

Головною доповідачкою свята виступила почесна Голова СФУЖО, Оксана Бризгун-Соколик, котру за віддану працю, та вагомий внесок з питань культури, і за особистий внесок в справах відродження України нагороджено Орденом Княгині Ольги III ступеня, а також багатьма грамотами, медалями, подяками та відзнаками. Її доповідь “125 ліття Українців в Канаді. Українська жінка піонерка”– була цікавою, змістовною та зворушила серця усіх присутніх.

Вона говорила про індивідуальні долі людей – жінок, матерів їх величезну посвяту. Вони, долаючи невимовні труднощі, зуміли досягти головну ціль – пережити, зберегти родину, зберегти свою віру, культуру, в великій мірі причинитися до розквіту Канади, передовсім західних провінцій Манітоби, Альберти, Саскачевану. Декілька прикладів з доповіді п. Соколик: “Вероня з Буковини приїхала до Канади 4-літньою дівчинкою в 1898 році. Одружилася молодою.

Мала тяжке життя на гомстеді і велику родину. Всім дітям дала вищу освіту своїм вишиванням. Вишивала сорочки,продавала їх і за заробітки діти вчилися.” Другий спогад С. Зеленіцького: “привезли нас та скинули на гомстеді. Було над вечором. Нас шестеро дітей, а одно ще у мами на руках. Викопали яму. Поставили над нею буду, прикрили листям, щоб було де переночувати. Ніч запала. Зірвався вітер, позривав дах і хати не стало. Зачало гриміти і пішла злива. Мама нас тулила, та гріла під деревом в зливі.” І така доля багатьох, багатьох.....

Але українські люди, поборюючи усі труднощі, спромоглися скоро піднестись на поверхню. Розуміючи, що в великій мірі майбутня доля їх і їхніх дітей залежить не тільки від їхньої праці, але також від їхньої освіти, старались всіма силами запевнити їм можливість науки.

Цитую п. Соколик: “І вже в 1951р. прем’єр Манітоби каже ‘сини і дочки українських еміґрантів, котрі ще не так давно не вміли говорити англійською, тепер кінчають університети. Багато з них займає відповідальні становища в підприємствах, промисловості, рільництві. Шість членів Манітобської Праводавчої Палати є українського походження. Один з них дост. Н. Бачинський займає найвищу позицію в тій Палаті –Speaker

of the House. Громадяни Манітоби віддають честь українським піонерам, котрі допомагали загосподарювати ті прерії, вложили так багато праці для добра, розбудови нашої країни.'"

А ще з досягнень перших еміґрантів: "Родина Косташів приїхала до Канади в 1900 р. В 1968 р.газета в Едмонтон писала про них: "п. Косташ приносить 24-тий університетський диплом в цю родину еміґрантів."

"В Торонто мешкає онука родини Стратейчуків, яка приїхала до Канади в 1900 р. – це Рома Франко. Вона викладала українську мову і літературу в університеті в Саскачевані, була там Головою славістичного відділу. Бачила зацікавлення своїх студентів українською літературою і, щоб їм уможливити читати ті твори переклала понад 20 творів на англійську мову. Сама їх розповсюджувала по бібліотеках і університетах. Робила це добровільно." Савеля Стечишин – нагороджена Order of Canada. З її ініціятиви зорганізовано першу жіночу організацію в 1923р. – Союз Українок Канади. Викладала в університеті домашню економіку. Авторка книги "Мистецькі скарби українських вишивок", та славної куховарської книжки "Traditional Ukrainian cookery", яка вже мала більше як 20 видань.

І на закінчення п. Соколик сказала такі правдиві слова: "Шановні присутні! Ми приїхали на готове. Не лише на готовий хліб, а на церкви, організації, школи, домівки, часописи, бібліотеки...Хтось це будував, чиїсь руки, чиїсь ум і чиїсь гроші це творили. Наші попередники залишили нам колосальну спадщину і роля жінки в тій боротьбі за життя, за кращу долю для своїх нащадків була величезною, вирішальною."

Свято також було збагачене зворушливою, якісною мистецькою програмою. Солістка Віра Змієвська чудово заспівала дві пісні- «Три поради» і «Мамина сорочка». Показано оригінальний відеомонтаж присвячений Жінкам-героїням першого поселення українців в Канаді, на композицію «Я в чужині дивлюсь на небо».

Співак Олег Бунча гарно виконав дві пісні- «Соколята» і «Мамина світлиця».Професійний декламатор Лариса Баюс зворушливо рецитувала художнє читання вірша «Наші журавлі» поетеси Надії Козак.
Молодіжний ансамбль Пролісок Осередку СУМ під мистецьким керівництвом дириґента Олесі Коник прекрасно виконав три пісні: «Мова колискова», «Гілка калини», «Лети тужлива пісне».

На завершення програми представлено відеомонтаж українських героїнь, котрі були вшановані Комітетом Українок Канади протягом останніх 10 років. Подячну молитву провів о. Олег Юрик з Української Католицької Церкви св. о. Миколая. Свято Героїнь завершилось відспіванням усіма присутніми українського славня «Ще не вмерла Україна, ні слава ні воля»
Вміло і зручно програму вела членкиня Комітету Українок Канади, Катерина Литвинюк.

Після завершення офіційної програми, представники Комітету Українок Канади взяли участь у спільній знимці в атмосфері веселих та позитивних вражень. Ґратулюємо всім тим, які спричинилися до цього чудового свята!

Євгенія Мельничук
Член управи Комітету Українок Канади
Членкиня С.У.К. Відділ ім. Княгині Ольги в Торонто

NEWS FROM OUR BRANCHES

SPRINGTIME AT THE UWAC SOPHIA RUSOVA BRANCH

Etobicoke, Ontario

Springtime came very quickly this year to St. Demetrius Ukrainian Orthodox Sobor. As soon as Christmas activities ceased, the ladies of the parish got busy planning and collecting for Spring events.

Pysanka Bingo/Easter Bake Sale

By April 1, 2016, the first batch of pasky had to be baked to sell. Baking pasky is such a bonding experience with our ladies. We taught those who did not know how and acquired new techniques from others. We are so fortunate to have Lesia Haley instructing us in how to make the decorations on top of our pasky. Lesia passed on her recipe and techniques to Darcia Moscaluk-Rutkay a few years ago and so Darcia is now the dough maker.

Raffle tickets were prepared and prizes were obtained for the wonderful auction draw that is planned as an added incentive to bingo players. Snacks were prepared in the parish kitchen. The various tables were set up. Donated and purchased pysanky were packaged and the fun began.

People from the immediate and further community attended our Bingo. This year we had over thirty requests for reserved spots. Not bad for a hall that only holds 140 people! The men of the parish assisted us, as usual. They are as entertaining as the game itself! We had 92 pysanky as prizes this year. All in all, it was a great deal of fun, and fun is what is needed to shake off the winter blahs!

Pysanka Workshops

Pysanky are a huge element of our Ukrainian tradition. The Sophia Rusova branch headed the St. Demetrius Pysanka Workshop held on Latin Good Friday. How fortunate that we are able to teach the art of writing pysanky! Approximately seventy people ranging in ages from 2½ to over 80 attended an afternoon of pysanky production. On April 16, another smaller workshop was held for adults. As long as the art form of pysanka writing exists, our traditions will continue to be shared with the world.

Spring Tea Resurrected on Palm Sunday

April 24, 2016 Palm Sunday, marked the date of a new event, the Spring Tea and what a wonderful event to mark the entrance of our Lord and Savior into Jerusalem it was!

Teas conducted in the past at our Branch were eventually replaced with bazaars. With the age spread of our current members and the cost of groceries increasing, sponsoring bazaars was becoming too difficult with fewer returns. We decided to plan a Tea again, with modifications.

Above center: *It's all about winning!*
Above far right: *President of the Sophia Rusova branch, Darcia Moskaluk-Rutkay (right), presents a donation to the UWAC Museum Ontario Branch. Daria Diakowska and Daria Hasey accept.*

Our tea featured a market place where, khrin (horseradish), pasky, fresh baking, patychky, varenyky, borsch, pampusky and more were sold out. We also displayed artwork from three of our resident artists: Lesia Shipowick, Ludmila Spivak and Adele Kereliuk, plus a guest artist. Our resident candle maker, Alexander Tury, featured his beautiful pure beeswax candles and honey made by local artisans from our area. Beautiful pysanky were available for purchase. For the children, there was a coloring corner with children's baskets containing pasky, wooden eggs and chocolates.

This year's Spring Tea also featured local talent from our parish and a display of embroideries found stored away in our many cupboards. With the help of Daria Diakowsky, curator of the Ukrainian Museum of Canada, Ontario branch, we were able to identify a beautiful array of embroidered pillows and "rushnyky". These were displayed in groupings on our stage and acted as a backdrop for our performers. During our search for embroideries, Daria identified a beautiful Bukovinian "rentuch" or woven headscarf. During our program, this historical artifact was donated to the Ukrainian Museum of Canada, Ontario Branch. After our program we invited all to come onto the stage and view the beautiful pieces.

Our CYMKivtsi dressed in Ukrainian costumes, welcomed our guests and replenished the main table, the sweet

Right 2nd from bottom: *UWAC Long Term members receive their awards for 40, 50+ years.*
Right bottom: *Individuals who are not Sophia Rusova members receive their awards as a thank you for helping our branch (Daria Olynyk receiving for Mark Olynyk and Darcia Moskaluk-Rutkay receiving for Anne Moskaluk).*

table and the tea and coffee, ensuring that guest tables were cleared as required. They attended to the children's table and warmly greeted our guests.

The Council General to Ukraine, Lyudmila Davydovych, opened the formal portion of our Tea. The misstress of ceremonies and president Darcia Moskaluk-Rutkay, called upon four groups to be honored: long service members of 40+ years, new members and non-members of UWAC who help the Branch consistently. Our TYC president, Ivan Franko, together with Fr. Walter Makarenko, our Chaplin, presented certificates of honour to honourees.

The beautiful buffet and sweet tables were adorned with fresh flowers, silver tea and coffee serving sets, and beautiful individual antique cups and saucers. As we are an equal opportunity organization, men and women who are leaders and/or longterm members of our parish and of our branch, were invited to pour tea. They were: Orysia Sushko, President of СФУЖО/ WFUWO; Mykhalylo Zienchuk, President of UOC St. Demetrius Parish; Ivan Franko, President of TYC Longbranch; Stefan Franko, President of the Order of St. Andrews; past presidents of the Sophia Rusova Branch of the UWAC—Olga Kuch, Katheryn Shumeko, Helen Scherbliuk, Nadia Dankowich; and long term members—Jenny Kuzemko, Olga Slywka, and Slavka Balaura.

The grass does not grow under our feet here at St. Demetrius! We are already preparing for our annual Rummage Sale in June, and, in September, for our first Trivia Night.

Darcia Moscaluk-Rutkay, President

Vancouver, B.C.

UWAC LESIA UKRAINKA BRANCH

The Lesia Ukrainka Branch in Vancouver has been involved in a number of interesting activities this past year. We co-sponsored a presentation by Canadian, Dr. Olena Hankivsky, on the establishment of the Lviv School of Public Health; organised a Holodomor event with the showing of the new documentary "Holodomor: Voices of Survivors"; supported the education of Maidan Youth in Vancouver and celebrated significant milestones of several of our members.

On a sunny, crisp day last Fall, members of the Lesia Ukrainka Branch in Vancouver celebrated Olga Hawryshok's sixty years of dedicated service to our community. The festivities began with a lunch at the Burnaby Mountain Golf Club. A presentation and dessert at the beautiful home of Valia Malko followed. Our esteemed member, Olga, was born and raised on a farm in Whitkow, Saskatchewan. She was the daughter of Wolodymyr and Kateryna Soroka, and, under their tutelage, became literate in Ukrainian and the Ukrainian arts. She was a CYMK member, sang in the church choir and, at age eighteen, became a member of the Olga Kobylianska branch of Soyuz in Whitkow until she left home a few years later. In 1955, Olga became a member of the Lesia Ukrainka Branch in Vancouver, where she set her anchor, became involved and found acceptance, friendship and happiness. Olga was recording secretary for twelve years at both the local and provincial levels of the UWAC and the Promin representative for many years. She participated in the innumerable activities of the Social Committee as well as helped with preparations for church dinners and fundraisers. At the same time, it was important for her to instill the same love of her Ukrainian heritage into her three children and she took them to church, to Ukrainian School, to concerts and to Sunday School, where she taught for four years. To this day, Olga maintains an interest in and continues to attend community events.

Olga's member appreciation event followed a similar one last year, when we honoured Stella Shulhan and Marie Rusnak for 35 years and Nancy Worobets for 60 years of community service in our Lesia Ukrainka Branch.

Our UWAC branch has focused some of its efforts

Front row: Stella Shulhan, Marie Rusnak, Olga Hawryshok; Back row: Natalie Pawlovich, Savelia Stasiuk, Jean Yaremko, Alexandra Melnyk, Audrey Sojonky, Lydia Huzyk, Nancy Worobets, Mary Ann Pylypchuk, Amelia Chucko, Valia Malko

on the support of educational and humanitarian projects associated with the people of Ukraine. On November 15, 2015, the branch co-sponsored a presentation by Dr. Olena Hankivsky, a professor at Simon Fraser University, Burnaby, BC, and an internationally recognized expert in the fields of health policy and equity in health. Over the past several years, Dr. Hankivsky has been busy setting the groundwork for the formal establishment of the Lviv School of Public Health within the only private and autonomous university in Ukraine, the Ukrainian Catholic University. The key aim of the school is to educate a new generation of health professionals to design and implement necessary public health system and policy reforms in Ukraine. This presentation was the launch of her North American tour to promote the school and fundraise. The event brought out a substantial audience that generated interesting discussion followed by a reception.

Members and guests of the Holy Trinity Orthodox Cathedral in Vancouver participated in a Panakhyda for the many millions who perished in the 1932-33 Holodomor on Sunday, Nov. 29, 2015. Following a light lunch, Mary Ann Pylypchuk introduced the new, very moving documentary, Holodomor: Voices of Survivors. The documentary examines the effects of the Ukrainian Genocide on 30 Canadian survivors as they recount one of the greatest horrors of the 20th century through their personal experiences. The compelling eye witness accounts had the audience spell bound, as they listened to the many atrocities endured by all. The documentary is currently being shown in schools as part of the social studies program starting from grade 7, so we were able to include our youth as well. The director, Ariadna Ochrymovych, interviewed 100 Canadian survivors of the Ukrainian Genocide of 1932-33 several years ago, and these may be watched on www.holodomorsurvivors.ca. Mary Ann noted that for her mother, Nadia Schulha, one of the survivors in the film, the excruciatingly painful memories have never left her.

Recently, the branch received a follow-up report from a project it supported in 2014 – the Maidan Youth Cultural Educational tour. This project brought 14 Ukrainian students to the Vancouver area to recuperate from their individual traumas experienced during the Maidan uprising and to improve their facility in English and leadership skills. The success stories that followed were indeed heartwarming. One participant who has since graduated from medical school, volunteered as a translator for the English speaking medical personnel of the Canadian medical mission to Ukraine that treated patients with severe injuries as a result of the armed conflict in eastern Ukraine. Another student, who himself was injured in 2014, has opened a volunteering centre in his hometown and recruits people like himself to fundraise for the volunteer battalions on the front lines. Yet another student wrote, "the whole trip to Canada helped me to believe in myself". Many are now shining examples of leadership, exhibiting competence, empathy and a volunteering spirit.

The Lesia Ukrainka Branch in Vancouver looks forward to supporting various initiatives and events in our Ukrainian Canadian community in 2016.

Submitted by:
Lydia Huzyk, President and
Mary Ann Pylypchuk, Secretary

Honouring our "Over 90" members: Stella Shulhan, Marie Rusnak, Olga Hawryshok

SIX THINGS YOU SHOULD KNOW

ABOUT THE EASTERN ORTHODOX CHURCH

PART ONE

THE FIRST THING YOU SHOULD KNOW ABOUT THE EASTERN (ORTHODOX) CHURCH: FOR 1000 YEARS THERE WAS ONLY ONE HOLY UNIVERSAL AND APOSTOLIC CHURCH AND IT WAS CONCILIAR.

Christianity grew up around the main urban centres in the Mediterranean world, the world of the Roman Empire; there was no separation between the church in the east, in Constantinople, and the church in the west, in Rome. It was one church in a single world of empire.

Emperor Constantine, whom the Orthodox Church venerates as a Saint and Thirteenth Apostle, ruled the Empire from 306 to 337.

It was thanks to his Edict of Milan, promulgated in 313, that toleration for the Christian religion was permanently established within the Roman Empire. (It would be emperor Theodosius I in 380 who made Christianity the official religion of the empire.) There would be no more persecutions of Christians. He endowed the church with land and other wealth.

But the Church's bishops, patriarchs and the faithful were in dispute about the basic formulations of faith now that this was no longer a persecuted Church. Constantine summoned a Council in Nicaea (modern Iznik in Turkey) in 325 to sort things out. And eventually the Church professed one Creed, the Nicene, named for the city where it was formulated.
"I believe in one, holy, catholic (universal), and apostolic Church."

One means the unity of the body of Christ. Holy means set apart for a special purpose by and for God. Catholic means universal. Apostolic means continuity of the Church's teachings from the apostles down to us.

In theology, "Orthodox" means "in harmony with what is authoritatively established, approved and conventional."

The Orthodox Church is conciliar, that is, it reaches doctrinal consensus through a convocation of the entire church. An ecumenical council is one which represents the entire Church.

What did these councils do first in Nicaea in 325 and last, again in Nicaea, in 787? They formulated the first part of the Creed, defining the divinity of the Son of God. Formulated the divinity of the Holy Spirit. Defined Christ as the Incarnate Word of God and Mary as Theotokos (literally, birth-giver of God). Defined Christ as Perfect God and Perfect Man in One Person. Affirmed the propriety of icons as genuine expressions of the Christian Faith.
For Orthodox Christians, all these decisions are authoritative.

But the Church of the East did not rest on its laurels in Constantinople. As a Christian empire – known later as Byzantium – it sent out missionaries among the Slavs in Moravia (early 8th century) and then on Bulgarian and Serbian territories (late 9th century). It also brought the message of the Gospel in the local languages to the Kingdom of Rus in Kyiv (Christianized in 988) and thence to Moscovy.

Some of this work was directed by the 9th century Greek monks Cyril and Methodius, Bishops and Confessors; Equals to the Apostles; Apostles to the Slavs, and Patrons of Europe. They were so enlightened as to bring Christianity to the Slavs in their own language. And for this language they created an alphabet, the Glagolitic (not the one for which they are honoured, the Cyrillic). They grew up in the northern Greek city, Thessalonica, where they spoke Slavic, and they argued in Rome itself for the liturgical authority of the language.

Let us praise the two priests of God who enlightened us and poured upon us the fount of the knowledge of God by translating the Holy Scripture. Kondak tone 3

Myrna Kostash

THE SUNDAY OF THE HOLY TRINITY PENTECOST

DATE CELEBRATED: Moveable date: The seventh Sunday (50 days) after Christ's Resurrection.

BIBLICAL REFERENCE: Acts 2: 1-11

PLACE: In the same upper room of the house where the apostles shared the last Supper with Jesus Christ.

DESCRIPTION OF ICON: The twelve apostles are seated in a circle. The crowned figure sitting before the apostles represents the entire world receiving the teachings of Christ. Cloven tongues of fire are above the heads of the apostles. As promised by the angels, at Christ's Ascension, the apostles are filled with the Holy Spirit, which gives them the power and confidence to go forth and preach the Gospel of Jesus Christ.

TROPAR: *Blessed are You, O Christ our God, who has shown the fishermen to possess great wisdom, by sending them the Holy Spirit. Through them, the whole world was caught up as in a net. O Loving God, glory to You.*

KONDAK: When the Most High came down and confused the tongues at the Tower of Babel, the nations were divided. But when He gave the tongues of fire at Pentecost, He called all people to unity. Therefore, with one voice, we glorify the Most High Spirit of God.

SIGNIFICANCE: On this day, we commemorate the founding of our church. This Feast Day is in honor of the Holy Trinity. The Ukrainian Orthodox Church also calls this day Green Holidays and we decorate the church with green branches.

My Icon Book. Ukrainian Women's Association of Canada: Department of Christian and Heritage Education. Saskatoon, SK., Mr. Zip Instant Printing, 1997. p. 31.

GREEN HOLIDAYS PENTECOST

The first major event of the summer cycle in the Ukrainian ritual calendar is the feast of Pentecost (Piatedesiatnytsia, known in Ukraine as Zeleni Sviata (Green Holidays). It consisted of several days of ritual observances. These rituals were related to old commemorative rites. In Volyn', on the Saturday (Zelena Subota) before Pentecost, a memorial meal (skladka) of seven dishes was arranged in honor of the ancestors (didy). The dishes served may have included the following:

1. *Kolyvo* - a ritual dish symbolizing the Resurrection. It is prepared with boiled wheat and honey (similar to kutia) to which may be added dried fruits, apples and nuts.
2. *Kapusniak* – a sauerkraut soup or Bigos – hashed meat and sauerkraut.
3. Baked noodle casserole or *varenyky* or *nalysnyky*.
4. *Studenets'* – headcheese.
5. *Kasha* - buckwheat grits with chicken broth.
6. *Pyrizhky* – buns with cheese filling.
7. Baking

The main day of the celebration was Sunday. Prior to Sunday, houses were whitewashed and cleaned. Their earthen floors were worked over or covered with sedges or aromatic reed grass. In addition, houses and churches were decorated both inside and out with green tree branches (klechannia) – usually maple, linden or oak. On Pentecost Sunday, young people entertained themselves with song-games, the decorating and ritual undressing (a day later) of a small birch tree, the plaiting of wreaths that were later floated in water and the playing of games. In some parts of Ukraine, it was also common for farmyards, outbuildings and fields to be blessed by a priest leading a procession.

Sources:
•Encyclopedia of Ukraine, Volume I (1993), p.830.
•Ukraine: A Concise Encyclopedia, Volume I (1963), p. 329.
•Kylymnyk, Stepan. Calendar Year in Ukrainian Folklore, Volume IV, (1957) pp. 21-22.

Researched and compiled by Marie Kishchuk

Photo by Lesia Perritt

UKRAINIAN ART SONG SUMMER INSTITUTE

Ukrainian Art Song Project is very pleased to announce the inaugural Ukrainian Art Song Summer Institute to be held from August 15 - 21 in Toronto.

We are honoured that the highly regarded Royal Conservatory of Music of Toronto will partner with us to offer this musically rich and unique program to emerging artists. Plans have also been made to hold the Summer Institute at the Conservatory.

The Conservatory has stated that they are "happy to welcome the Art Song Project for a week long workshop and performance that will explore the gamut of arts songs coming from Ukraine. The Royal Conservatory of Music is eager to have them on our campus and is excited for UASP to engage with some of our students."

Emerging artists will benefit from daily masterclasses where they will be coached and mentored by an exceptional faculty consisting of Artistic Director and renowned bass-baritone, Pavlo Hunka, esteemed ethnomusicologist, Dr. Taras Filenko, highly respected vocal coach and pianist, Albert Krywolt and one of Canada's most sought after vocal coaches and repetiteurs, Dr. Kinza Tyrrell.

Faculty listed above, along with guest artists such as Krisztina Szabo will provide lectures on a range of topics related to performing art songs, the roots and history of Ukrainian art songs and composers, and the influences and legacy of Ukrainian romantic poetry.

The week will culminate in a concert on Sunday, August 21st, highlighting the accomplishments of the students.

Your financial support is critical to making the Summer Institute a reality.

Make a decision today to support the only Summer Institute available internationally to offer a program in Ukrainian art songs - a pioneering and pivotal initiative.

Your donation will enable the education of youth and will support emerging artists in their pursuit of the study of Ukrainian art songs. You can easily donate on our secure website.

Although we have applied for grants, they will only cover a fraction of the expenses. Any granting institution expects and insists that the organization and its supporters raise funds for projects.

Benefits
You will be recognized in perpetuity as an inaugural supporter of the Ukrainian Art Song Summer Institute. Your sponsorship will be posted on our website and in the program for the concert which will culminate the week's studies on Sunday, August 21 and is planned for the historic Mazzoleni Hall at the Conservatory. There will be special receptions and opportunities throughout the week for donors to interact with both faculty and students.

Sponsors will receive a tax receipt in accordance with regulations of the Canada Revenue Agency.

Are you interested in attending?
If you are interested in attending this year's Summer Institute, please email info@ukrainianartsong.ca with a brief bio, information about your education and training, links to any posted performances and a statement as to why you are interested in attending the Summer Institute.

Please note that since this inaugural institute is a pilot session, attendance will be limited.

For the Love of Gardening

The 2016 International Year of the Pulses (IYP) in Canada: Planting, Growing, Harvesting Beans & Serving Pulses (Part 1)

What are legumes and what are pulses? The legume family is the third largest family in the plant kingdom. It includes all plants that produce a seedpod. Some examples of legumes are alfalfa, bean sprouts, black-eyed peas, chickpeas, dried common beans, fava beans, fenugreek, green beans, jicama, lentils, lupines, mesquite, mung beans, peanuts, peas, pea shoots, pinto beans, pole beans, rattlesnake beans, Romano beans, shelling peas, southern peas, soybeans, split peas, tamarind and tepary[i] beans . Legumes are the green plants; pulses are the edible dry seeds of peas, beans, lentils and chickpeas of the legume family. Peanuts and soybeans are not included as pulses because of their fat content.

The United Nations declared 2016 the International Year of Pulses at the General Assembly December 20, 2013[ii]. The aim was to recognize the value of pulses in contributing to the well-being of populations around the world, sustaining productive environments globally, increasing marketing potentials and creating an awareness of the health benefits of including pulses in our diet.

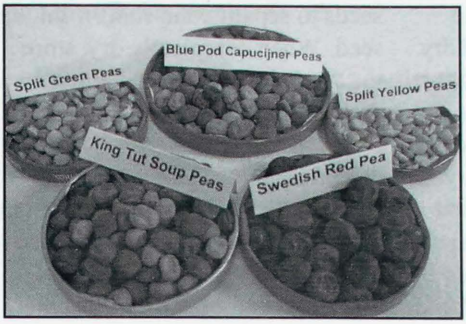
Content: In this article, I will share the health benefits of eating pulses, share the value of growing pulses, name some varieties of pulses, provide gardening tips for growing beans and include sources of recipe pamphlets about cooking with pulses. In addition to encouraging all of us to celebrate the International Year of the Pulses, each of us can cook, bake and eat more pulses. Recipes will follow.

Health Benefits: When the amino acids of pulses are combined with the amino acids of grain, nuts or seeds, the combination provides a complete protein that is plant-based[iii]. Examples of this can be found in recipes with lentils, beans, chickpeas or peas combined with quinoa, wheat, rice, oats or barely[iv]. Because pulses are high in both soluble and insoluble fiber, they keep us satiated longer, help to keep us stay regular and help us to maintain or lose weight. The low glycemic index of pulses prevents blood sugars from spiking after a meal. This is important to reducing the risk of developing diabetes and managing it[v]. Nutrients in pulses are potassium, phosphorus, magnesium, zinc, B vitamins, calcium and iron[vi]. Folic Acid, part of the B complex vitamins, found in beans helps prevent birth defects and helps prevent plaque build up in the arteries[vii]. In addition to the nutritional benefits of including pulses in our diet, they help prevent obesity, diseases such as diabetes, some cancers and heart disease.

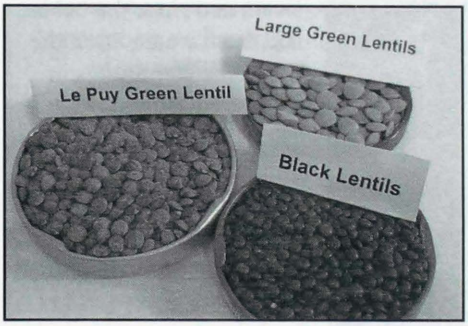
Why Grow Pulses: There are many reasons. Pulses add nitrogen to the soil and improve its productivity and health. Pulses are drought-tolerant and do not need as much water as other crops. In addition, pulses have a low carbon footprint compared to other food groups. When pulses are included in the crop rotation, the amount of greenhouse gases produced is reduced. Proteins from pulses are also more economic to produce compared to raising cattle, pigs or chickens[viii].

Varieties of Pulses:

Dry Peas: Split yellow, split green, yellow and

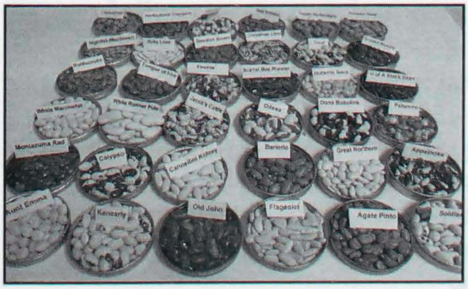


Samples of Dry Peas - Photo by Vivian Skakun



Samples of Lentils- Photo by Vivian Skakun

Orion Chick Pea - Photo by Vivian Skakun



Samples of Dry Beans - Photo by Vivian Skakun

green peas are common varieties available. The two varieties of climbing, dry peas that I have grown are King Tut Soup Pea and Blue Pod Capucijner Pea. The purple/pink flowers produce blue dry pods. I also have planted unknown dry pea seeds that look like Swedish Red.

Lentils: Green lentils, Red lentils, Beluga (black) lentils, and LePuy (green speckled) are some of the varieties of lentils available in the market.

Chickpeas: Desi and Kabuli are two varieties of chickpeas (also called garbanzo). Salt Spring Seeds has a number of different varieties for planting. Orion Chickpea seeds are available from T&T Seeds.

Beans: Northern White, Navy, Kenearly Yellow, Cannellini, Montezuma Red, Baby Lima, Borlotto, Cranberry, Vermont Cranberry, Tongue of Fire, Pinto, Red Kidney, Light Red Kidney, Calypso, Hutterite Soup, Jacob's Cattle, Mostoller Wild Goose, October Pole, Dutch Brown, Black and Steuben are just a few of the hundreds of varieties of beans available for planting. I am intrigued with the many varieties, colors, shapes and designs of beans.

Choosing Varieties of Beans for Planting: Throughout the seasons, I have planted about 60 different varieties of beans. Every season, when I decide which variety of beans to plant, my selection depends on how the beans grow, the intended use, the date of maturity of the bean, as well as the texture and flavor of the variety of beans.

How Beans Grow: Beans grow as a bush 15-20 inches tall or they grow as climbers reaching up to 8 feet. The advantage of growing beans that are climbers is that they grow vertically, taking up less space, but extra care is required to support the climbers. Support for climbers can be four poles that are set up in the shape of a wigwam before the beans seeds are planted around each pole; or it can be a trellis to support the climbing beans built along the row when the bean plants come up. For half runner beans, sometimes just a bamboo stalk placed at each hill is sufficient.

Intended Use and Date of Maturity: Drying beans are usually not suitable as fresh green beans, as the shell of drying beans are often tough and fibrous. My favorite fresh green bean varieties are Yellow Roma (55 days), Green Roma (55 days), Royal Burgundy (53 days), Provider (52 days) and Gold Rush (53 days). Varieties of beans suitable as shelling beans can also be dried. My favorite shelling bean is Borlotto (70 days shell, 80 days dry). The striped red and white pods can be picked as a shelling bean when the bean

pod is swollen and the texture of the pod is no longer firm and green but is still soft (not dry). The color of the bean is not green but is red and white. The shelled bean will cook up in 20-30 minutes. Some other varieties of shelling beans include Cannellini (80 days shell, 98 days dry) and Vermont Cranberry (75days shell, 98 days dry). The range of date of maturity of the different varieties is from 70-120 days.

Texture and Taste: I prefer Red Montezuma, Northern White, Odawa, Marrowfat and my mom's cream-colored bean, no name, that looks like a bean called Hutterite Soup. These are good for soups. Some good baking beans include Red Kidney, Borlotto, Scarlet Beauty, Cannellini and Jacob's Cattle.

Planting Beans: Most beans, except for broad beans, are a warm season vegetable and are planted right at the last frost free date for your area or a couple of weeks before that date. Broad beans are a cool season crop and can be sown right as soon as the soil can be worked. Beans prefer a sunny location. I do not follow the planting instructions on the package. Instead, I use my hoe to make a small ditch every six to eight inches along my guide in the row and then add 6-8 seeds into each hole, covering the hole with soil and labeling each variety of beans with a peg at the end of the row.

Harvesting Beans: Ideally, it is best to pick the dry pods off the bean plants as they mature and dry. However, if the weather has not been favorable, some varieties of beans have a longer growing season and the pods are still not dry. Or the weatherman has forecast a frost. In these two cases, gardeners have two choices: pick the pods off the plants and set them to dry in trays or pull the plants out and hang them to dry. In an emergency, the plants can be pulled, piled in a stack and covered to protect them from frost damage, then picked as soon as possible and left to dry in trays. If the pods are picked before they are dry, it is best to leave the beans in their pods to dry. Shelling the beans before they are dry in the pod will result in brown rusty beans instead of white or colored beans.

Trays of Beans on Trampoline Drying - Photo by Vivian Skakun

When the pods and beans are dry, shell the beans or thresh them. To thresh the beans, place the bean pods into a burlap sack and beat the sack or apply pressure on the exterior of the bag. Winnow the seeds to separate the chaff from the seed. When completely dry, store the seeds in covered containers in a dark cool place.

Flatulence: The secret of degassing the bean is to soak beans in water for 12-14 hours, rinsing and changing the water halfway[ix]. Some cookbooks recommend that the ratio of water to beans for soaking be 3:1; others suggest it is better to have a ratio of 9:1. Drain and rinse the beans, add fresh water, cook the beans for 30 minutes in water of a ratio of 9:1. Then drain, rinse and continue cooking with a ratio of 9:1 until the beans are tender. Drain and rinse again[x]. Certain herbs, such as summer savory, Bay leaf, cumin, ginger or cilantro assist in reducing the build up of gas. The variety of bean will also make a difference. The legumes from least to highest offending as gas producing are lentils, split peas, adzuki beans, mung beans, black-eyed peas, anasazi, tepary, calypso, nightfall, chickpeas, black beans, white beans, limas, navy beans and soybeans. Old beans cause gas compared to a new, freshly dried crop of beans. Thoroughly cooked beans compared to an incompletely cooked bean will produce less flatulence. An alternative is to purchase a product called Beano. All that is required is a few drops of beano on your first spoonful of beans. Beano is available in health stores[xi].

Three Bean Terrine[xii]

For a sit-down dinner or party buffet this is special. Both the color and flavor of each complement the others.

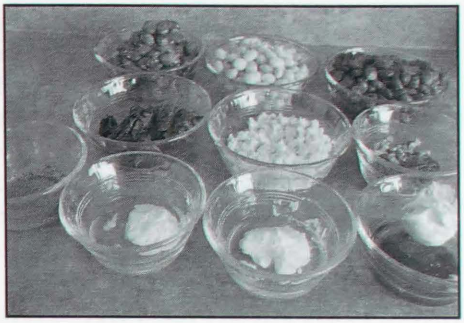
Ingredients:

1½ cups each cooked Romano (also called Borlotto), white and red kidney beans
½ cup crumbled feta cheese
¼ cup shredded Cheddar cheese
3 egg whites
¼ light sour cream
½ package (300g) frozen spinach leaves
2 teaspoons lemon juice OR white vinegar
¼ teaspoon each salt, ground nutmeg and freshly ground black pepper
2 tablespoons chopped sun-dried tomatoes
2 tablespoons millet
1 tablespoon chopped walnuts OR almonds
1 ½ teaspoon yeast extract (Marmite) (I substituted gluten-free Tamari)
1 clove garlic
½ teaspoon each dried basil and chili powder
¼ teaspoon ground thyme

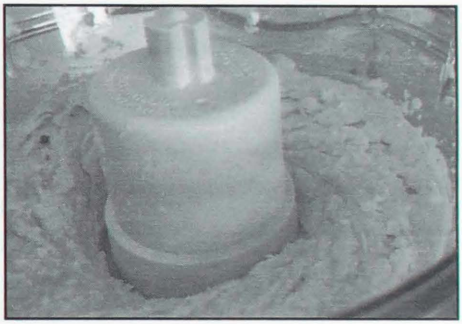
Method:

Spray 8 x4 inch loaf pan with nonstick coating; line bottom only with waxed or parchment paper cut to fit. Set aside. In food processor, combine white kidney beans, feta and Cheddar cheese, 1 egg white and 1 tablespoon sour cream. Process, scraping down sides of container frequently, for about 2 minutes or until puréed. Transfer to bowl and set aside. Squeeze juice from spinach leaves. Add to food processor with Borlotto beans, lemon juice, salt, nutmeg, pepper, 1 egg white and 1 tablespoon sour cream. Process, scraping down sides of container frequently, for about 2 minutes or until well blended. Spread evenly in prepared pan. Spread white bean mixture over top. In processor, combine red kidney beans, tomatoes, millet, nuts, yeast extract, garlic, basil, chili powder, thyme, and the remaining egg white and sour cream. Process, scraping down the sides frequently, for about 2 minutes or until well blended. Spread over top of white bean mixture.

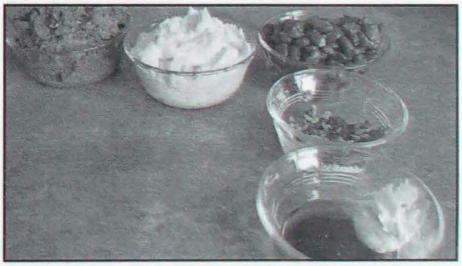
Bake in 350ºF oven in pan of water for 1 hour 15 minutes or until tester inserted in centre comes out clean. Cool on rack for 10 minutes. Turn out onto serving platter. Makes 8 servings.



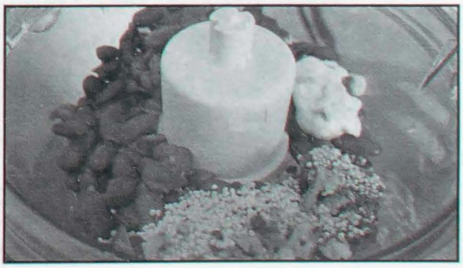
Ingredients for Three-Bean Terrine - Photo by Vivian Skakun



Puréed White Bean Mixture- Photo by Vivian Skakun

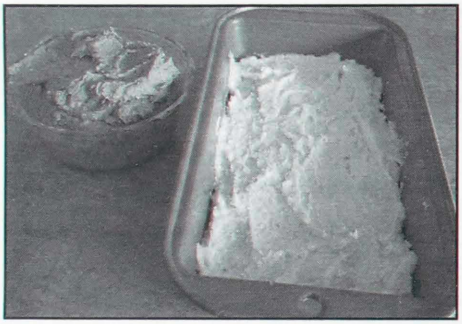


Two Puréed Bean Mixtures & other ingredients - Photo by Vivian Skakun

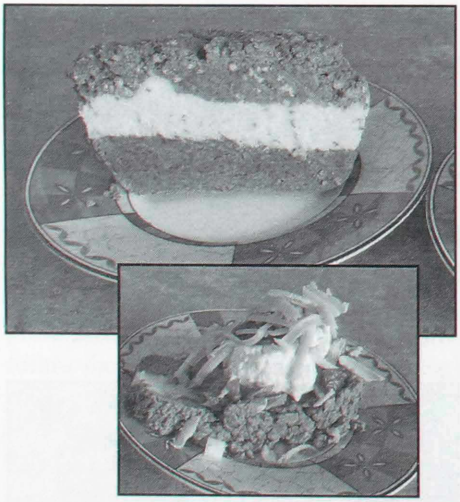


Ingredients for puree for Red Kidney mixture - Photo by Vivian Skakun

First layer in loaf - Spinach Borlotto Purée - Photo by Vivian Skakun



White Bean Purée –Second Layer- Photo by Vivian Skakun



Sliced Three Bean Terrine topped with Salsa, Sour Cream, Green Onions and Shredded Cheddar - Photo by Vivian Skakun

Pyrohy Dough[xiii]

Ingredients:

1 large egg (I substituted 2 yolks for a softer dough.)
1 teaspoon salt
1 1/3 cups water
¼ cup canola oil
3 cups all-purpose flour
1 cup pinto bean flour (or navy bean or black bean flour for a unique flour dough colour)

Method:

Add wet ingredients to dry. Gently blend together as with tea biscuit dough until all the ingredients are combined. Cover the dough and let it rest for a half hour or more. Divide the dough into thirds. Roll out the first piece. Cut dough using a 2¾-inch cookie cutter. Transfer all the cut circles on to a floured pan. To make the pyrohy, put about ½ tablespoon filling in the center of each patty, folding the bottom part up to the top so that the two edges match, and crimp all around the exterior half. Continue until all the dough is used.

Three Fillings for Pyrohy

Cottage Cheese Filling for 1/3 of dough
1 cup cottage cheese
1 egg yolk
2 teaspoons dill
¾ teaspoon salt
1-2 tablespoons cream
Combine.

Potato Filling for 1/3 of dough
Boil 2 pounds peeled potatoes.
Add ½ teaspoon of both salt and pepper.
Mash the potatoes.
Sauté ¼ cup chopped onion in ½ tablespoon butter and 1 teaspoon oil.
Mix sautéed onions with potatoes. Cool.

Mushroom Filling for 1/3 of dough
6 ounces mushrooms, chopped fine
½ cup of onions sautéed in 1 tablespoon butter, 1 tablespoon oil, 1 tablespoon dill
Salt and pepper to taste
Combine.

Pinto Bean and Chia Seed Power Balls[xiv]

Ingredients:

¾ cup sunflower seeds, hulled
¾ cup blanched almonds, sliced
1 cup rolled oats
1 tablespoon chia seeds
1 cup pinto bean purée (To purée beans in a food processor, add ¼ cup water to 1cup cooked beans.)
1 cup pitted dates
½ cup dried cranberries (dehydrated cherries can be used)
1 teaspoon ground cinnamon
½ teaspoon ground ginger
1 tablespoon liquid honey

Method:

In a blender pulse sunflower seeds, almonds, rolled oats and chia seeds until coarsely chopped and blended. Remove contents to a medium-sized bowl. Add pitted dates, dried cranberries, cinnamon and ginger to blender and pulse until almost pureed, but still a few chunks left. Remove the contents and add to the previously pulsed ingredients. Add bean puree and honey to bowl. Mix well and knead using clean hands. Get a bowl of cold water. Dip your hands in water and pull off pieces of batter and roll into a ball. Lay on cookie sheet. Cover with cling wrap and refrigerate until needed.

Cooking With Pulses: All pulses should be rinsed before they are used. The only pulses that need soaking are beans, whole peas and whole chickpeas. Besides using the whole seed in salads, soups and casseroles, pulses can be used as pulse purées and pulse flours.

Serving Up Pulses: For ideas of how to prepare, cook and serve pulses, you can order the pamphlets available promoting pulses into our diet[xv].

Getting Involved: Sign up for the 10-Week Pulse Pledge Challenge at: http://www.pulsepledge.com/.

Since this is the International Year of the Pulses, I hope that more of us will grow and cook with pulses. Let us all join in on the celebration. To follow and attend the events in Canada visit: www.iyp-canada.ca.

Or take the initiative and create your own event to celebrate the pulses. Happy 2016 International Year of the Pulses!

……..Part 2 to follow

Vivian Skakun

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[i] Madison, Deborah (2013, March 12, pp.333-383) *Vegetable Literacy: Cooking and Gardening with Twelve Families from the Edible Plant Kingdom, with over 300 Deliciously Simple Recipes*, Ten Speed Press, Berkeley

[ii] http://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/68/231&referer=http://www.un.org/en/events/observances/years.shtml&Lang=E

[iii] Deobald, Betty Ann *Western Producer* (2016, January 21, p. 18) Pulses packed with plenty of protein, http://www.producer.com/2016/01/pulses-packed-with-plenty-of-protein/

[iv] www.pulsecanada.com Pulses: Cooking with beans, peas, lentils and chickpeas (2010, p. 7)

[v] www.pulses.org Cooking With Pulses: Beans, Peas, Lentils and Chickpeas (2016, p.8)

[vi] Food and Agriculture Organization of the United Nations, Action Plan for the International Year of Pulses: "Nutritious seeds for a sustainable future" http://www.fao.org/fileadmin/user_upload/pulses-2016/docs/IYP_SC_ActionPlan.pdf

[vii] www.pulsecanada.com Pulses: Cooking with beans, peas, lentils and chickpeas (2010, p. 7)

[viii] http://www.iypcanada.ca/uploads/ck/files/16_march_8_brochure_reduced.pdf

[ix] Prasad, Raman (2008, p.18) *Recipes for the Specific Carbohydrate DietTM: The Grain-Free, Lactose-Free Solution to IBD, Celiac Disease, Autism, Cystic Fibrosis and Other Health Conditions*, Fair Winds Press, www.fairwindspress.com

[x] Crescent Dragonwagon (2011, pp. 16-17) *Bean by Bean*, Workman Publishing, New York, NY

[xi] Ibid. Pp. 6-9

[xii] Currie, Violet & Kay Spicer (1993 p. 110) *Full of Beans*, Mighton House, Campbellville, Ontario

[xiii] Great Tastes of Manitoba, Episode15: Culinary Creations with Pulse Flours & Purées, Air date: December 12th, 2015 and May 14th, 2016, page 41 pdf Season 26 of Great Tastes of Manitoba: www.greattastesmb.ca

[xiv] Ibid. p. 42

[xv] http://www.lentils.ca/wp-content/uploads/2015/06/FINAL-SK-Pulse-Growers-Cookbook-LoRes-Web.pdf; Cooking with Pulses: Beans, Peas, Lentils & Chickpeas or see: www.pulsecanada.com

КВІТИ НЕЗАБУТНІМ

In Memoriam

Упокоїлася Добродійка Лідія Боднарчук Dobrodijka Lydia Bodnarchuk

Добродійка Лідія Боднарчук померла 12-го жовтня, 2015-го року в Міссіссаґа, Онтаріо в домі "Кавтра Ґарденс", де вона мешкала від місяця травня, 2005-го року. Вона мала 91 рік.

Lydia was the second child born to Theodore and Maria (Rokitsky) Kisiluk in the village of Dreveny, Volyn, Ukraine, on December 18, 1923. At the age of six, with her brother and mother, she immigrated to Canada to join her father, who, having been ordained as a priest by the Orthodox Church of Ukraine, received a posting at Suchava near Andrew, Alberta. The family resided in Edmonton where Lydia's sister Halia was born. Her father was then posted to Gronlid, Saskatchewan, where she and older brother, Anatolia, attended "Freedom School", a rural school in the "wilds" of Saskatchewan. While in Gronlid, Lydia met her future husband, Michael Bodnarchuk. Rev.Theodore was soon transferred to a parish in Fort William, where Lydia attended high school.

Lydia and Michael were married on July 25, 1940 in Fort William. Michael was ordained as a priest in Saskatoon in August with their first posting in Arran, Saskatchewan. During the time in Arran, their first child, Evan, was born on March 24, 1942. Arran, in those days, was a lonely, north-eastern Saskatchewan parish with tentacles into northern areas of Manitoba. Father Michael's job included serving isolated workers at the Sheridan mines beyond Lake Lynn. Lydia was often left alone for weeks while he attended to the remote parishes. Dobrodijka found it hard to survive the challenging winter conditions, coping on her own

with a new baby. Soon after, the couple moved to Sheho, Saskatchewan, where Rev. Michael was again responsible for many rural parishes. This posting lasted for almost eight years. During this period, a second child, Sylvia, was born on August 3, 1943. While living in Sheho, Father Michael would be away from home for weeks at a time, serving parishes. In the winter, the hand pump in the kitchen was often uncooperative in providing water from the well in the yard. Dobrodijka would load the two children onto a toboggan and head for the village well. On the ride back home, pails of fresh water took the place of the kids. Winter laundry days meant melting a tub of snow in the kitchen near the wood-burning stove.

In 1947, the family moved to 14th Street in Manhattan, New York—a unique experience for everyone. However, before Evan started school, they returned to Sheho, and, soon after, in 1949, Rev. Michael accepted a posting in Canora, Saskatchewan, which also included many rural parishes.

All through this period and beyond, Lydia had to be flexible in order to deal with the uprooting of family life and adjusting to new environments. She taught Sunday school, Ukrainian school and assisted as cantor in the parishes where Rev. Michael served. She dutifully accepted the responsibility to support her husband and the church.

While in Canora, Myron, their third child was born on July 2, 1953. Evan and Sylvia were enjoying

summer vacation at Good Spirit Lake Church Camp, which Rev. Michael had started, now Camp Trident at Crystal Lake. Welcoming the new little brother was postponed until camp ended.

After eight years in Canora, in 1957, Father Michael accepted a posting in Saskatoon, Saskatchewan. Dobrodijka was thrilled to live in Saskatoon. No more catalogue shopping. Eaton's, Simpsons' and the Hudson Bay were actual stores she could visit.

Church life continued to be a family affair here. Lydia was always involved in the church choir and the Ukrainian Women's Association of Canada at all the parishes.

She loved music and had taught herself to play the mandolin. On January 18th, 1961 their fourth child, Leona Lydia Lisa, was born. She was called Lisa.

Approximately eight years later, Dobrodijka Lydia had the opportunity to be closer to her parents and family when Rev. Michael accepted a move to St Volodymyr's parish in Windsor, Ontario. She made many friends during her years there. For the family, the city of Detroit and cruising on the river were new and exciting.

By the end of 1967, the family moved to Etobicoke, Ontario and St. Demetrius Ukrainian Orthodox Church, Long Branch. Again, more organizations, more clubs and activities created opportunities for new acquaintances and treasured friendships. Being a Dobrodijka encompassed all the ups and downs of normal family life with the added pressure of parish life. In an effort to expand her horizons, Lydia took a position working at Birks, then Shira's, and Limores to finally make some of her own money.

As time passed, Dobrodijka Lydia became aware of the gradual progression of the illness that was to take her life. She was fortunate to receive the best of care at Cawthra Gardens, which was a great comfort to her family. Her life was long, rich and eventful. Her love of music and song persisted till the end. Sacred music and folksongs were remembered and gave her comfort. God Bless her soul. May she rest in peace. She will be greatly missed!

Увійшли у вічність попереду дорогий муж, архіпресвітер о. Михайло Боднарчук (1991 р.) та онук, Марко (Мей) Бойчук (2015).

Лишила в смутку сина Івана (Берніс), дочку Савелю Бойчук, сина Мирона (Айлін) та дочку Лісу. Також лишила онуків Михайла (Шеррі), Лісу (Киртіс) і Соню та правнуків Матвія, Кейтлин, Емму й Ліам. Далі лишила брата Анатолія Кисилюка та сестру Галю Слюзар.

Похорон відбувся в каплиці Всіх Святих України. Похоронним чином провадили Преосвященнійший Владика Андрій та всечесний о. Протопресвітер Богдан Сенціо. Добродійку поховали в українському православному цвинтарі св. Володимира в Оквілл, Онтаріо.

Вічна їй пам'ять!

Evan & Bernice Bodnarchuk
Sylvia Boychuk, Saskatoon, SK

A Tribute to Dobr. Lydia Bodnarchuk

У світлу пам'ять всечесної Добр. Лідії Боднарчук, Відділ Союзу Українок імени Софії Русової (Етобікок/Торонто) дарує сто долярів на пресфонд "Променя". Членки Відділу та, загально, парафіяни Церкви св. Димитрія згадують з любов'ю шановну Добродійку.

Покійна завжди займалася своєю церковною родиною, якою вона опікувалася неначе ласкава матір. Нехай всещедрий Бог дасть їй відпочити в місці світлим, в місці спокою, де немає ні болі, ні журби, ні зітхання. Та хай пам'ять її буде вічною!

In memory of Dobr. Lydia Bodnarchuk, the Sophia Rusova Branch of the Ukrainian Women's Association of Canada, Etobicoke/Toronto, Ontario is donating $100 to Promin's press fund.

Dobr. Lydia is fondly remembered by many members of the Branch as well as by the parishioners of St. Demetrius Ukrainian Orthodox Church. She was involved in all aspects of church and parish life, and her contributions to the betterment of the parish were numerous.
May God grant her rest among the righteous and may her memory be eternal.
Вічная пам'ять!

DorisAnn Masnyk, First Vice-President
Sophia Rusova Branch UWAC
Etobicoke, Ontario

Бл. п. Софія Дмитрук з Ту Гилс, Альберти відійшла у вічність

27-жовтня, 1924 - 15 січня, 2016

Софія Дмитрук з дому Рижак народилася 27-го жовтня, 1924 р. в родині Йосифа і Марії Рижак у селі Козачки, Ланівецького району на Волині. У родині було шестеро дітей, три дівчини—Софія, Анна та Марія, та три хлопці—Микола, Іван та Олекса. Виростала при родичах. Закінчила сільську школу.

У час війни, в 1942-му році, німці забрали її в Німеччину до тяжкої праці в фабриці боєприпасів. Там у тяжких умовинах працювала до закінчення війни. У 1945-му році, була в таборах скитальців. У 1946-му році, переїхала до українського табору в місці Бадгорні, де познайомилася з кравцем, Василем Дмитруком і в 1946-го року, одружилися. Обоє працювали в кравецькі майстерні. Василь був головним майстром-начальником.

У 1947-му році, народилася доня, Оля. Робили старання виїхати в Канаду. Через пошуки в газеті, Василь знайшов односільчана і почав листуватися з ним. Той постарався про свідчення на виїзд у Канаду. Тому в грудні, 1948-го року, родина Дмитруків прибула до Канади й замешкали в Смокі Лейку, Альберті. Василь працював як кравець в хімічні чистці Юрія Предія (його батько, Панасько, підписав візу).

У 1951-му році, родина Дмитруків переїхала до Ендру, Альберта. Тут відкрили свою кравецьку майстерню під назвою "Andrew Tailor Shop". Народилася друга доня, Анна Марія. У Ендру жили до 1958-го року. Перебралися до Едмонтону, де хату купили. Василь працював у крамниці "Northgate Menswear", а Софія—у фабриці "G.W.G.".

У 1965-му році, заснували свою власну крамницю чоловічого одягу в Едмонтоні під назвою "Quality Tailors & Menswear Ltd.", де працювали обоє до 1978-го року. Василь захворів, отож розпродали все й відійшли на відпочинок.

У 1979-му році, рішили перебратися до Ту Гилс, Альберти; збудували хату й 1980-го року почали мешкати там. По приїзді до Ту Гилс, Софія не спочивала. Крім хатньої роботи, любила вишивати всілякі картини. Більшість з них—Тайна Вечеря, букети маків, гори над озером, англійський город і багато більше.

Вишила картини донькам, онукам та правнукам. Була активна членкиня жіночого товариства С.У.К. від 1949-го року. У Ту Гилс, була кореспонденційною секретаркою Відділу та дописувала до журналу "Промінь". Також була активна в Товаристві Сеньорів у Ту Гилс; любила грати в болінґ та в керлінґ і вигравала нагороди за ті гри. Любила читати книжки.

У 1992 і 1993-му роках, відвідувала з чоловіком Україну і рідне село та родину. З її родини відійшли у вічність тато Йосиф, мама Марія та два брати—Іван і Микола. (З великим жалем була втратила ще 1991-го року доньку, Анну Марію, яка упокоїлася в місяці травні того року.)
Сама упокоїлася 15-го січня, 2016 р. маючи 91 рік. Була похована на цвинтарі в Ту Гилс. Залишила в смутку дочку, Олю, з чоловіком Робертом, четверо онуків—Павла, Петра, Христю й Тарасика, п'ятеро правнуків—Роберта, Мекензі, Касандру, Михайлу та Джонатона. В Україні залишила в смутку сестру, Анну, з чоловіком Іваном, сестру, Марію, брата, Олексу з дружиною Танею та з дітьми, як також багато дальшої родини.

Вічна їй пам'ять!

Донька Оля Зуковська з Родиною
Пічленд, Британська Колумбія

Marian Gorchynski

December 31, 1923 - February 14, 2016

On Sunday morning, February 14, 2016, at the age of 92, Marian [nee Maria Tymchuk] Gorchynski fell asleep in the Lord.

Marian was born on December 31, 1923, in Peesane, Saskatchewan, the third of ten surviving children born to John and Varvara Tymchuk, both of whom emigrated to Canada from Shuparka, Borshchiw Oblast, Halychyna, Ukraine.
When Marian was still a preschooler, the family moved from Saskatchewan to Garland, Manitoba, where her father John had purchased a farm five miles west of town. There, Marian attended Haig School where she completed Grade 8. Marian loved school and dreamed of becoming a teacher. Times being what they were, her father persuaded her to leave school to seek employment and contribute to the family's income.

She found work with two families in the Hamton, Saskatchewan district where the Gorchynski family had established a homestead at the end of the 1800s/early 1900s. During her one-and-a-half years in the area, she met Kazimir Carl Gorchynski, the youngest child of Joseph and Maria Gorchynski.

On November 18, 1939, Marian and Kazimir were married at the Ukrainian Orthodox Church of Sts. Peter and Paul in Ethelbert, Manitoba. The young couple went to live – as was the custom – with Kazimir's parents on the Gorchynski farm, which was situated on the quarter neighbouring the original Gorchynski homestead in Hamton. Kazimir took over the operation of the farm in 1943.

By 1945, there were three children: Olesia and the twins, Joseph and Marian.

In 1946, the young family embarked on a life in

family-run businesses, first with a move to Dnieper, Saskatchewan, where Kazimir operated a garage and repair shop business; then, two years later, to Dauphin, Manitoba, where they operated Casey's General Store and the popular Casey's Drive-In and Restaurant. In 1950 and 1966 respectively, the family was blessed with two more children, Janice and Mark.

The move to Dauphin was intended to provide better access to schooling and greater opportunities for the children. At the same time, it was a move that turned out to be rewarding for both this energetic couple and their new community. By 1950, both Marian and Casey were actively involved in St. George's Ukrainian Orthodox Church and its parish life. In the early 1960s, they joined the church choir and were active in all Narodnyj Dim events. For some 35 years, Casey was St. George's treasurer and Marian was his 'unelected' assistant. From 2001-2004, she herself held the position of treasurer. In 1999, they were jointly honoured with His Eminence Metropolitan Yuriy's certificate for Dedicated Service to the Ukrainian Orthodox Parish of St. George.

Marian became a member of Dauphin's Lesia Ukrainka Branch of the Ukrainian Women's Association, where she held numerous executive positions: vice president, secretary, corresponding secretary, and program committee member. In 1988, she received her 25-year certificate and pin, was granted an honorary membership in 2002, and considered herself a loyal Soyuzanka to her last days, fiercely willing the organization to remain a force in the community. She was an equally passionate supporter of the organization's publication, Promin, which she read and encouraged others to do.

Marian's love of children, coupled with her gift for teaching, led her to teach Sunday School for 25 years, and Ridna Shkola - Ukrainian School - for some twenty years. She was a CYMK advisor and president of CYMK's Nadzirna Rada or Advisory Council, and especially enjoyed preparing and presenting numerous children's concerts. Other organizations which benefited from Marian's hard work and involvement included the Church Auditorium, Dauphin Selo and Heritage Village, and, for many enjoyable years, Dauphin's Canadian National Ukrainian Festival. She managed the Festival Store for one year and worked in the Festival Finance Office during the festivals themselves. Marian volunteered in the larger community as well, belonging to Dauphin's Hospital Auxiliary (which awarded her with a 25-year service pin), to the Local Council of Women and to the Girl Guide Council.

Marian's personal loves and hobbies were many. A lover of "words," she read widely, was a passionate scrabble player and daily crossword puzzle solver; she liked to write and was very proud of her penmanship; she wrote many of Casey's speeches. She was a talented seamstress, sewed her children's clothing, bridesmaid and graduation dresses; she designed embroidery patterns and embroidered anything she thought needed a decorative touch.

She was particular about her appearance, a fussy housekeeper, a perfectionist whose dainties and baking – and pretty well everything else – had to be picture-perfect. Her love for "her flowers" and "her garden" was well known.

Most remarkable, perhaps, was her life-long passion for archival work. She was the self-appointed archivist for St. George's Ukrainian Orthodox Church Parish and the family historian for her own and Casey's families.

Marian was a kind, caring and humble woman. She was driven by a compelling sense of responsibility to "something bigger than herself", to her beloved church and parish community, to the preservation of the Ukrainian language and culture, and to the Dauphin community in general. Despite these many "loves", interests, and work obligations, Marian's greatest loves were her husband, children, grandchildren and great-grandchildren. Her family, especially her children, always came first.

Marian was predeceased by Kazimir Carl

(Casey) Gorchynski, her husband of 64 years; parents, John and Varvara Tymchuk, and parents-in-law, Joseph and Maria Gorchynski; brothers, William, Dmytro (Daniel), Peter and Michael; sisters, Joan Zaruk and Victoria Zabiaka; son-in-law, Rt. Rev. Mitred Archpriest Mykolaj Derewianka; brothers- and sisters-in-law.

She will be remembered by her children: Olesia and Orest Talpash, Joe and Leona Gorchynski, Marian and Walter Stelmaschuk, Janice Gorchynski Derewianka, Mark Gorchynski; ten grandchildren: Larissa Talpash (Roman) Zyla; Yvan (Danica Gusdal) Talpash; Andriy (Lesia) Talpash; Lydia Talpash (Jodie) Wacko; Michelle (Russell) Myskiw, Michael (Sharon) Gorchynski, Marty (Leanne) Gorchynski; Pavlo (Patti) Derewianka, Maria Derewianka, Natalia (Allan) Berggren; thirteen great-grandchildren: Meletiy and Theodosiya Zyla, Zenoviy and Zoya Talpash, Orianna and Aleksander Wacko, Katelyn, Rebecca, and Hayden Myskiw, Taylor and Tatiana Gorchynski, Gabrielle Gorchynski, and Thomas Berggren; brothers Orest Tymchuk (Sylvia) of Dauphin, Anthony Tymchuk of Edmonton, sister Jean Noseworthy of Hamilton, sisters-in-law Ruby Tymchuk of Kelowna, B.C. and Eustasia Gorchynski of Kanata, Ontario; numerous nieces and nephews.

The Panakhyda was held on February 19, 2016, and Funeral Rite on February 20, 2016 at St. George's Ukrainian Orthodox Church in Dauphin, Manitoba. Rev. Fr. Brent Kuzyk officiated. Interment took place at the Dauphin Riverside Cemetery.

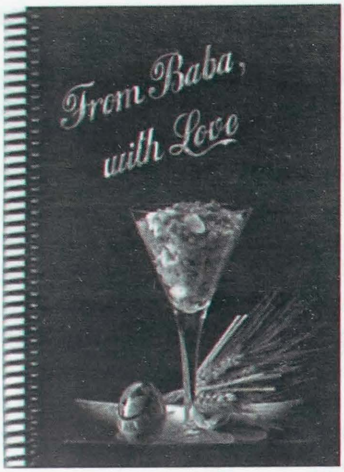
Marian, our Mama, Baba, and pra-Baba was an exceptional woman. She will be missed. She will be remembered.

ВІЧНАЯ ПАМ'ЯТЬ
Gorchynski Family

Софія Василишин

У світлу незабутню пам'ять нашої дорогої матері, Софії Василишин, яка упокоїлася 16-го квітня, 2002 р. в місті Едмонтоні, Альберта. Висловлюємо нашу щиру вдячність і пошану за безмежну любов і мудрість, яку наша дорога мама постійно надавала нам, та за її невід'ємний вклад у заснування журналу "Промінь", який вдержився та процвітає понад 50 років пізніше. В її пам'ять, складаємо пожертву в сумі $100 як нев'янучий вінок на журнал "Промінь".

Дочки Даруся Кір і Христина Улян



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ARTIST IN THE SPOTLIGHT

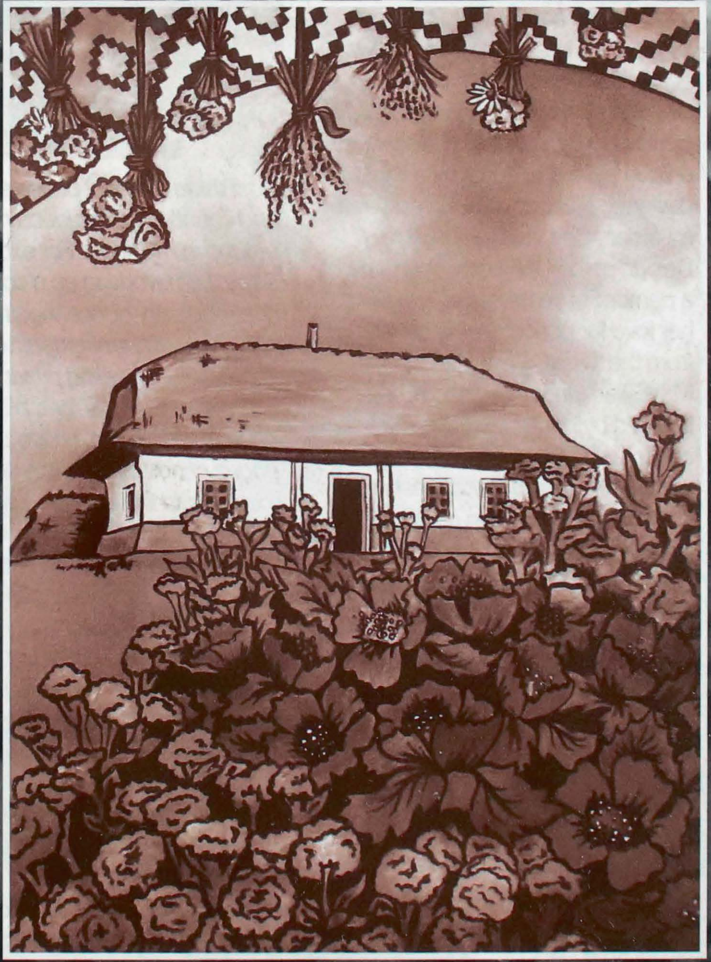
Larissa Pohoreski

Larissa Pohoreski is a multidisciplinary artist based in Edmonton, Alberta. From a young age she was invested in the world of drawing and painting, a passion which continues to grow. She has always been interested in mixing styles, combining traditional techniques with contemporary themes and continues to step outside the box. Larissa primarily works with acrylics and has a keen interest in exploring the effects of mixed media. Besides painting, Larissa also writes unique pysanky, works as a lighting designer, actor, dancer, vocalist and musician. She studied Theatre Design at the University of Alberta for a number of years before pursuing her love for performing, graduating from the Theatre Arts program at MacEwan University. She is heavily inspired by her Ukrainian culture and continues to pursue new and exciting avenues for her art, while testing the boundaries of her own creativity. Larissa has been a company member with the Viter Ukrainian Dancers and Folk Choir for the past 12 years and continues to enjoy performing with the ensemble. Through Viter she has had many opportunities to travel and perform internationally, including celebrating the 120th anniversary of Ukrainian immigration in South America, and three tours to Ukraine. In 2014, Viter released its first album, which features Larissa's talents as a vocalist and musician, as well as a visual artist.

I like to joke about the idea that I don't know how to relax, because I seem to be constantly busy! I often have at least three different projects on the go and countless other ideas milling around in my head. For example, currently, I am working on a couple of contemporary dance/theatre pieces, two vastly different graphic design commissions, writing pysanky, and collecting materials for a play that I hope to write soon. I have pages and pages of notes regarding paintings that I would like to be working on and I feel guilty that I have been neglecting my sketchbook, but there doesn't seem to be enough time in a day to do everything! This has always been a problem for me, but what a fun and creative problem to have! I enjoy the freedom that the arts can give when it comes to self-expression and creativity. I enjoy constant change and new challenges and am grateful for the many opportunities I have been given to try out so many different mediums and forms of expression. I am also grateful for the positive response and continuous support from my community.

In 2014, I released my first print, "Memories", as a metaphor for my family and the Ukrainian community in which I was raised. The piece features a matryoshka doll, the first image in a series of stories which capture cherished memories. When I announced that I would be releasing prints, I remember feeling an overwhelmingly positive response from the community, lifting me up with immense pride and love for my culture. I recently experienced this same level of community pride when my artwork was chosen this year for the Shevchenko Foundation's annual bookmark campaign. I chose to focus on a very urban and contemporary style in my interpretation of the poem "Hamaliya", and was pleasantly surprised that my piece resonated deeply with so many other Ukrainian Canadians. I believe we have a unique voice, distinctly present-day Ukrainian Canadian and my artwork strives to capture this voice. I appreciate all of the positive feedback that has been sent my way and I am especially grateful for messages I've received from the people I have yet to meet. Art is an incredible communication platform and has the power to spark dialogue and create connections.

To me, art is all about telling stories. Whether it is a painting, a song, a dance, a film, a play, or a book—I love that art has the power to connect with people. When I create, I am often focusing on my personal ideas, values, experiences and inspirations. I am looking for a way to share my stories with the world and hope that my stories will inspire others to share theirs.



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